(افضل البشر بعد الانبیاء ٔ بالتحقیق)

AL-SIDDIQUE

Syedna Abu Bakr RA

SIKANDER NAQSHBANDI

(افضل البشر بعد الانبیاء ٔ بالتحقیق)

AL-SIDDIQUE RA

Syedna Abu Bakr

Syed Sibte Sikander Naqvi

Hanafi Naqshbandi Mujaddidi

ALL RIGHTS RESERVED
No part of this book may be reproduced in any form without the permission in writing by the author.

Name of Book **Al-Siddique**
[Syedna Abu Bakr Siddique (RA)]

Compiler: Sikander Naqshbandi
(Tel) (001) 647 890 1317
sikander.naqshbandi@gmail.com
Link: https//archive.org/details/@sikander.naqshbandi

Title Syed Hammad ur Rahman
647-783-8317
Proof Reading: Amir Qadir
Quantity
Published 2022 AD
Price

Contacts to acquire the book

Mukhtar Ahmad (Karachi, Pakistan) 0300-2380285
Syed Sibte Sarwar 0342-2533995
(Karachi, Pakistan)
Abdul Rasheed Khan (Virginia, USA) 1-703-785-4737
Munawar Naqvi (Sydney, Australia) 0614-2490-4151
Qaiser Naqvi (Toronto, Canada) 1-647-898-4640
Ebad Naqvi (Calgary, Canada) 1-403-926-5171

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Al-Siddique (Syedna Abu Bakr Siddique **RA**)

Contents

S.No.	Description	Page No.
I	Foreword	27
II	Introduction	30
III	Author's words	34
	Abu Bakr Siddique (RA)	**40**
1.0	**Private conditions**	40
1.1	Ancestry	40
1.2	The tribe	40
1.3	Hazrat Abu Qahafa's descendants	41
1.4	Mother (Umul Khair)	43
1.5	Birth	43
1.6	Name, Patronymic, Surname	43
1.7	Description	51
1.8	initial circumstances	52
1.9	Business	53
1.10	Hazrat Abul Bakr Siddique's Wives	54
1.11	Abu Bakr Siddique's (RA) Children	59

S.No.	Description	Page No.
1.12	Relation with Prophet (صلی اللہ علیہ وسلم)	63
1.13	Abu Bakr Siddique's houses	66
2.0	**Acceptance of Islam**	67
2.1	Light of faith and its preaching	73
2.1.1	Hazrat Talha's acceptance of Islam	74
2.1.2	Dialogue with Mafrooq bin Amro	75
2.1.3	Test and Trial	78
2.1.4	Help of weak Muslims and release of the oppressed	79
1	father's advice	80
2	Bilal's (RA) release	81
3	Freedom of Amir ibn Fahirah	84
4	Nahdia and her daughter	84
5	Hazrat Nafey (RA)	85
6	Murrah bin Abu Usman (RA)	85
7	Suleman bin Bilal (RA)	86
8	Saad (RA)	86
9	Shadeed (RA)	86
10	Kather bin Ubaid Altamimi (RA)	87
11	Ame Amees – Zunirah (RA)	87

S.No.	Description	Page No.
12	Labinah (RA)	87
13	Hamamah (RA)	88
14	Abu Fakihiyah Yasaar Razdi	88
3.0	**Love and obedience of Rasool Allah (ﷺ)**	89
3.1	Miscellaneous Events	90
1	With Rasool (ﷺ) in valley of Abi Talib	90
2	Who's the bravest one	91
3	Attestation of Ascension	91
4.0	**Migration**	94
4.1	Migration towards Abyssinia	94
4.2	Second allegiance in Aqabah	96
4.3	Migration for Medina	997
1	Uneasiness of Abu Bakr Siddique's	102
2	In the Cave	102
3	Quresh Makkah searching	105
4	Departure for Medina	106
5	Taking rest on the way	108
6	Suraqah bin Malik's pursuit	108
7.	Hospitality In the tent of Ume-Mabud	112

S.No.	Description	Page No.
8	Meeting with Talha and Zubair	113
9	Concerning of Abu Qahafa (RA)	114
10	Arrival in Quba	114
11	Arrival in Madinah	1165
12	Friday Sermon	117
13	Abu Bakr's (RA) Illness	121
5.0	**Abu Bakr Siddique (RA) in Madinah**	123
1	Building of Masjid-e-Nabvi	123
2	Syeda Aisha's move to Husband's Home	124
3	Brotherhood	124
6.0	**Attendance in War and Battles**	125
6.1	Introduction	125
6.2	Abu Bakr Siddique and Battle of Badr	126
6.2.1	Consultation with Sahabah	128
6.2.2	Abu Bakr Siddique (RA) and son	129
6.2.3	Prisoners of War	130
6.3	Ghazwah Uhud and Abu Bakr Siddique (RA)	131
6.4	Battle of Bani Mustaliq	133
6.5	Abu Bakr in Battle of Khandaq	137
6.6	Peace treaty of Hudabiyah	138
6.6.1	Concerning of Omar (RA) on treaty	140

S.No.	Description	Page No.
6.7	Battle of Khyber	142
6.8	Fighting of Najad	142
6.9	Fighting of Banu Farazah	143
6.10	Performance of Pending Umrah	143
6.11	Fighting of Zat-Us Salasel	144
6.12	Fighting of Saif ul-bahr	145
6.13	Conquest of Makkah	146
6.13.1	Dad acceptance of Islam	150
6.14	Battle of Hunain	151
6.15	Battle of Taif	156
6.16	Battle of Tabuk	156
6.16.1	Abu Bakr Siddique's faithful wish	157
6.17	Amir-e-Hajj	158
6.18	Farewell Hajj	166
7.0	**Prophet's (ﷺ) last journey**	169
7.1	Background	169
7.2	Start of illness	171
7.3	Presentation of the Holy Prophet (ﷺ) himself for accountability	173
7.4	Abu Bakr Siddique's Imamate	176

S.No.	Description	Page No.
7.5	Abu Bakr Siddique's residence	177
7.6	The last day of the Prophet's (ﷺ) life	178
7.7	The last breath of Holy Prophet ﷺ	178
7.8	News of the Holy Prophet's (ﷺ) death	180
7.9	Abu Bakr's sermon	182
7.10	Abu Bakr Siddique's allegiance	184
7.11	Caliph Abu Bakr Siddique's sermon	187
8.0	**Abu Bakr Siddique's Caliphate era**	189
8.1	The meaning of Caliphate	189
8.2	Differences in Caliphate Administration and Khalilah Murshid	190
8.3	Khalilah al-Rasool Abu Bakr (RA)	191
8.4	Consensus of Sahabah	193
8.5	Predictions on Caliphate Siddique (RA)	194
8.6	Osama bin Zaid's Lashkar	196
8.6.1	Departure order to Osama's Lashkar	196
8.6.2	Advises to Osama (RA)	198
8.6.3	Victory of Osama's battalion	199
8.7	Governors and their areas during the reign of Holy Prophet (ﷺ)	200

S.No.	Description	Page No.
8.8	Campaign against Zakat defaulters	201
8.9	Claiming false Prophecy an Khatam-e-Nabuwah	205
8.9.1	Sajah and Banu Tamim	206
8.9.2	Masalama Kizzab	208
1. Behavior of Masalama with Rasool Allah's messenger		211
2. Name of some companions who martyred in the battle of Yamamah		217
8.9.3	Killing of Aswad Ency	217
8.9.4	Miracle of Abu Muslim Khulani (RA)	219
8.9.5	Apostates in Tahamah, Yemen	220
8.9.6	Tallehah bin Khawelad	221
8.9.7	Khalid bin Walid's departure to Zuel-Qissa	223
1.	Eddy's recommendations for his tribe	224
2	Confrontation of Banu Asad and Banu Fazarah	224
8.9.8	Hazrat Abu Bakr's strategy	225
8.9.9	Tallehah's acceptance of Islam	229
8.10	People of Banu Bazakha reacceptance of Islam	230

S.No.	Description	Page No.
8.9.11	Incidence of Amme-Zimal	231
8.9.12	Syeda Fatima Az-Zahra (RA) and Siddiq Akbar's wife (RA)	232
1	Hazrat Fatima's (RA) funeral	233
9.0	**Apostates**	235
9.1	Background	235
9.2	Types and apostates	236
9.3	Failure to apostates in Medina	241
9.4	Abu Bakr Siddique's Defense Strategy	241
9.4.1	Abu Bakr Siddique's Lashkar	245
9.4.2	Advises for Lashkars	246
9.5	Apostates of surrounding of Makkah	249
9.6	Apostates of Taif	250
9.7	Apostates of Najran	250
9.8	Apostates of Bahrain	251
9.9	Miracle of Ala bin Hazrami (RA)	253
9.10	Apostates of Oman	254
9.11	Lashkar Adamah	256
9.12	Apostates of Kinda	257

S.No.	Description	Page No.
9.13	Battle against ALTAMA bin Allasa	259
9.14	Apostasy and acceptance of Islam of Abu Shijrah bin Abdul Uzza	259
10.0	**Compilation of Quran**	261
10.1	Background of compilation of the Quran	261
10.2	Arrangement of Quranic verses	265
10.3	Greatest Work	266
10.4	Compilation of Hadiths	269
11.0	**Combat campaigns**	270
11.1	Background	270
11.2	Iraq	270
11.2.1	Battle strategy of Khalid bin Walid	273
1	Campaign of Zat-Al-Salasel	274
2	Beginning of the War	275
3	General fighting	276
4	The war of Mazar (Sani)	277
5	War of Daljah	278
6	Battle of Alice	279
7	Conquer of Fort Amgheshia	281
8	Possession of Hera	282

S.No.	Description	Page No.
9.	Hera-Islamic army Headquarter	285
10	The letter of Khalid bin Walid (RA) to Iranian rulers	286
11	Battle of Anbar	287
12	Victory of Ain-ul-Tamer	289
13	Victory of Domat-ul Jundal	291
14	Battle of Haseed	293
15	Battle of Khanafas	294
16	Battle of Musikh	294
17	Victory of Al-Zumal	295
18	Battle of Faradh	295
11.3	Campaigns of Syria	298
11.3.1	Strategies and Conditions	298
11.3.2	Battle of Ajnadeen	304
11.3.3	Preparations of Romans	308
11.3.4	Consultations for War	309
11.3.5	War of Yarmouk	313
1	Appointment of Khalid Bin Walid As Commander-in-chief	314
2	Starting of the war	317

S.No.	Description	Page No.
11.4	Iraq's Situation	323
11.5	Iran's situation	324
12.0	**Fidak and last days**	328
12.1	Land of Fidak	328
12.1.1	Some clarifications	330
12.1.2	Heritage of prophets (AS)	332
12.1.3	Distribution of Khams	334
12.2	Last advices to Hazrat Ayesha (RA)	335
12.3	Death of Khalifa-tur-Rasool	336
12.4	Consultation about Caliph	336
12.4.1	Siddique Akbar's Address	338
12.4.2	Abu Bakr Siddique's testament	339
12.4.3	Advices to Omar Farooq (RA)	340
12.4.4	Inheritance	341
12.4.5	Last breath	343
12.4.6	Funeral Prayer and burial	344
13.0	**After Abu Bakr's (RA) demise**	347
13.1	Hazrat Abu Qahafa (RA)	347
13.2	Successor's Sermon	347
13.3	Omar Farooq's condolence	348

S.No.	Description	Page No.
13.4	Hazrat Ali's Grief and speech	348
13.5	Ayesha Siddiqah's (RA) condolence	351
14.0	**Abu Bakr Siddique's era facts**	352
14.1	Name of governors	352
14.2	Siddiqui's commanders	353
14.3	Selection and respect of officials'	356
14.4	Government revenue sources in the era of Abu Bakr Siddique (RA)	358
14.5	Penal codes and Laws	360
14.6	Rights of Non-Muslims	361
14.7	Financial System	362
14.8	Expenses of Islamic Government	366
14.9	Moral Training of army	369
14.10	Execution of Deposits	369
14.11	Establishment of the Council	369
14.12	Honor of Agreement	370
14.13	Religious Honor	371
14.14	Indecency prevention	373
14.15	Internal Affairs Management	374
14.16	Prayer system	376

S.No.	Description	Page No.
14.17	The importance of Jihad	376
14.18	Socio-economic development	377
14.19	Justice and equity	379
15.0	**Quranic testimony for Abu Bakr Siddique**	383
1	Welfare for the sake of Allah	383
2	Sani Asnain	385
3	Verificatory	385
4	Charity doer	386
5,	Advisor of Rasool Karim (ﷺ)	387
6	Rights executor	388
7	Allah's beloved	388
8	Knowledgeable	389
9	Pain taker for Allah	390
10	Obedient	391
11	Excellency	392
12	Good prospector	393
13	Peaceful	394
14	Recognized for good deeds	394
15	Fearful to Allah	395
16	Expend for Allah	396

S.No.	Description	Page No.
17	Religious Honor	397
18	Clean resentment of heart	398
19	Allah's merciful	399
16.0	**Abu Bakr Siddique (RA) in Ahadith**	400
16.1	Mentioned in the Hadith	400
16.2	Status of Siddique (RA)	404
1	Lover of Rasul Allah (ﷺ)	404
2	Good deeds holder	405
3	Abu Bakr Siddique in Paradise	405
4	Beneficent of Benefactor of Humanity	406
5	Scholar of Hadith	406
6	First raised from Graves in Day Of Judgment	407
7	The successor of the Holy Prophet (ﷺ)	407
8	Position of Siddiquiat	408
16.3	Commandments of Siddiq Akbar (RA)	410
1	Ali's love and malice for Sheikhain cannot be gathered	413
2	Khilafat-e-Rasul ends from the world on his death	413

S.No.	Description	Page No.
3	Impudent Siddique exiled	414
4	Superiority	414
5,	Abu Bakr better than the believer of Pharaoh's nation	415
6	Who was the beloved of Pharaoh's nation	416
7,	Sadiq-e-Akbar in the eyes of scholars	417
8	Sadiq-e-Akbar in the eyes of Allama Alussi	428
17.0	**Peculiarity of Siddique Akbar (RA)**	419
1	Foremost of Siddiq Akbar (RA)	419
2	Continuous company of the Prophet	421
3	Knowledge and Honor	422
4	Speeches and sermons	424
5	Art of writing	425
6	Thankfulness	426
7	Financial sacrifices	426
8	Piety and devotion	427
9	Right Judgment	431
10	Chester Character	432

S.No.	Description	Page No.
11	Service for Mankind	433
12	Simplicity and lowness	434
13	Care of halal subsistence	435
14	Gift of Tayamum	435
15	Abu Bakr! Allah forgive you	437
16	Control on anger	439
17	Fear of Allah	439
18	Faithfulness	440
19	Anxiety of hypocrisy	443
20	Truthfulness	444
21	Tasawwuf and Abu Bakr Siddique (RA)	445
18.0	**Miscellaneous Excellence of Siddique Akbar (RA)**	450
1	Abu Bakr (RA) for Paradise	450
2	Gates of heaven	451
3	Luminous Door	451
4	Rizwan-e-Akbar is given	452
5	Friends hipness	453
6	Best humans after prophets (AS)	454
7	High rank of honor	455

S.No.	Description	Page No.
8	Love with Ahle-Bait	455
9	Superiority of Abu Bakr Siddique (RA)	457
10	Companionship on Pond of Kausar	458
11	Three Favorite things	458
12	Rasool Allah's Dream	458
13	Omar Farooq's displeasure	459
14	Love with Abu Bakr Siddique (RA)	460
18.15	Miracles and Excellent deeds	461
18.15.1	Proficiency of Kalema Tayyaba	461
18.15.2	Auspiciousness in the food	461
18.15.3	Duaa of Siddique	462
18.16	Genealogy expert	463
18.17	Interpreter of dreams	465
1	Dream of Ayesha Siddiqah (RA)	466
2	Abu Bakr (RA)interpretation and authentication of prophet(صلی اللہ علیہ وسلم)	467
3	Black and white goats	468
4	Dream of Rabiya bin Amaiya	468
5	Sign of leaving the World	469
6	Alert on error	469

S.No.	Description	Page No.
7	Khalid Bin Saeed's dream	470
8	Dream of Holy Prophet (ﷺ) on Ghazwah Taif	471
19.0	**Sayings of Siddique Akbar (RA)**	472
19.1	Scriber of Revelation	475
19.2	Life of Siddique (RA)	476
20.0	Durood-e-Tanjina	480
	Duaa	481

*****

Precious Pearl

If my one foot
is in heaven,
and the other
outside, I do not
imagine myself
safe from
Allah's wrath.

(Siddique-e-Akbar (RA))

Foreword

Dr. Hazrat Prof. Munir Ahmed Khan Naqshbandi (DB)

Sindh University Jamshoro Pakistan

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

The Prophet (ﷺ) saying about Hazrat Abu Bakr Siddique (RA) are known and famous in the sight of scholars and Muslims.

In the books of Ahadith there are numerous authentic Ahadith relating virtue to Hazrat Abu Bakr Siddique (RA). In many verses of Quran, verses are revealed in the form of Hazrat Abu Bakr Siddique (RA) praises. Syedna Omar Farooq (RA) said about the honour and status of Hazrat Siddique Akbar (RA), " Who is the one who has revealed such three words.

ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ

(Surah Toubah – 40)

and he was the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allah is surely with us."

Regarding the great personality of Hazrat Siddique-e-Akbar (RA), his character and achievements, his biography and facts of life has been written

continuously and In-sha-Allah will be written till the Day of Judgement.

Dearest Sikander Naqshbandi has written many useful books before this book, but this book is a unique book entitled "Al-Siddique "regarding 'Research and Development'. In which the complete biography of Hazrat Abu Bakr Siddique (RA) and his companions' narratives, the virtues and the narrative works of the Qur'an are described in the light of Quranic Verses. There is no such aspect of his life that not presented in this book with complete references. All Ahadith and authentic dates have been compiled with titles and chapters. In this regard, this book about life of Syedna Abu Bakr Siddique (RA) is a comprehensive and unique book. This book is very informative and for the blessings.

My heartiest Duaa is that Allah accept Sikander Naqshbandi's effort and give him great reward. (Ameen)

Munir Ahmad Khan

Dean of Islamiyat and Arabic

Sindh University, Pakistan

Dr. Hazrat Prof. Munir Ahmed Khan Naqshbandi (DB)

Sindh University Jamshoro Pakistan

تقریظ

افضل البشر بعد الانبیاء صدیق اکبر سیدنا حضرت ابوبکر صدیق رضی اللہ تعالیٰ عنہ کے اعلیٰ مقام و مرتبہ سے متعلق خود افضل البشر، خیر الخلائق، سرور کائنات حضور انور صلی اللہ علیہ وسلم نے جو ارشادات فرمائے ہیں وہ اہل علم حضرات سے مخفی نہیں ہیں۔

کتب احادیث میں آپؓ کے مناقب و فضائل سے متعلق متعدد مستند روایات موجود ہیں۔ قرآن پاک میں کئی جگہ سیدنا حضرت ابوبکر صدیق رضی اللہ تعالیٰ عنہ کی شان میں آیات نازل ہوئیں ہیں۔ سیدنا حضرت عمر فاروق رضی اللہ عنہ نے آپؓ کے مقام و مرتبہ سے متعلق ارشاد فرمایا کہ وہ کون ہے جس کی صفت میں اس طرح کے تین کلمے نازل ہوئے ہوں:

"ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا"

آپؓ جیسی عظیم المرتبت ہستی کے فضائل و مناقب، کردار و کارنامے، سوانح اور حالات زندگی پر مختلف انداز میں لکھا جاتا رہا ہے اور انشاء اللہ قیامت تک لکھا جاتا رہے گا۔

عزیزم سکندر نقشبندی صاحب اس سے قبل بھی کئی مفید کتابیں تحریر فرما چکے ہیں لیکن یہ کتاب اپنے عنوان، تحقیق اور اسلوب کے اعتبار سے ایک منفرد کتاب ہے۔ جس میں سیدنا حضرت ابوبکر صدیق رضی اللہ تعالیٰ عنہ کی مکمل سوانح حیات، فضائل و مناقب اور کردار و کارناموں کو قرآن و احادیث کی روشنی میں تحقیق و ترتیب سے بیان کیا گیا ہے۔ آپؓ کی حیات طیبہ کا کوئی بھی پہلو ایسا نہیں ہے جو اس کتاب میں مکمل حوالوں کے ساتھ پیش نہ کیا گیا ہو۔ تمام روایات اور مستند تواریخ کو ابواب و عنوانات کے ساتھ یکجا کر دیا گیا ہے۔ اس لحاظ سے سیدنا حضرت ابوبکر صدیق رضی اللہ تعالیٰ عنہ کے حالات زندگی سے متعلق یہ کتاب ایک جامع اور منفرد کتاب ہے۔ اس کتاب کا مطالعہ کرنا نہایت مفید اور باعث رحمت و برکت بھی ہے۔

اللہ پاک سے دعا ہے کہ عزیزم سکندر نقشبندی صاحب کی اس کاوش کو اپنی بارگاہ میں قبول فرمائے اور ان کو اجر عظیم عطا فرمائے۔ آمین ثم آمین

احقر۔ منیر احمد خان

Introduction

Mr. Sikander Naqshbandi is one who has honor of writing biographies of Holy Prophet (ﷺ), his son-in-law and great companion Hazrat Ali Al-Murtaza (RA). Sikander Naqshbandi started his life in art of engineering and where art of biographies, he has written four authentic books.

In fact, in this book, named **"Al-Siddique** "Biography of Hazrat Abu Bakr Siddique (RA). Hazrat Abu Bakr (RA) is very pleased with the blessings of the Holy Prophet (ﷺ). Since Holy Prophet (ﷺ) was the most beloved and love of Prophet (ﷺ) was embedded in his body and the soul. There is no other example of love match in the entire history. Personality of Hazrat Abu Bakr Siddique (RA) was at the great place of completely surrender for Rasool Allah (ﷺ).

Allama Iqbal (ra) says

پروانے کو چراغ ہے بلبل کو پھول بس

صدیق رضی اللہ عنہ کے لئے ہے خدا کا رسول بس

Translation: Moth needs Lightning and nightingale wants flowers, Pleasure of Messenger of Allah (ﷺ) is enough for Siddique (Hazrat Abu Bakr RA)

The same case with the Hazrat Ali Murtaza (RA) whose biography was written by Sikander Naqshbandi. As mentioned, that he included himself in three types of

people whose forgiveness has been announced in the Quran.

Brother Sikander gave me the opportunity to participate in this happy and great work in such a way that the order to take the review of these three drafts said in such a manner that they should be improved better in every way. I imagine that I am happy, this verse is especially sensitive to both of us, for him more and less for me.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ

It is Allah's bounty that He gives to whomsoever He wills, and Allah is the Lord of the great bounty.

(Surah Jumah – 4)

As it was said, in Hazrat Abu Bakr Siddique's (RA) personality effects glimpse of Holy Prophet's (ﷺ) life, on the other hand he looks strong follower of Rasool-e-Karim (ﷺ). He looks forward to fulfilling all orders, blessings and advises told by Rasool-e-Karim (ﷺ). He spread the holy message and mission of Rasool Allah (ﷺ) outside of Madinah, he continues to serve as a mission around the Arab Peninsula.

Our dear brother Sikander has written all references, details and aspects in his book "Al-Siddique "in very simple way that a lay man can read and understand easily.

"Al-Siddique "(Syedna Abu Bakr Siddique RA) is divided into nineteen chapters. The book starts with his

early and family circumstances, and his journey to life increases happiness and blessings as well. Finally, with the virtues and peculiarities of Siddique- Akbar (RA), ends with brief history. To decorate this bouquet, Author has bought flowers from anywhere, wherever he was found. Thus, the Qur'an, Hadith, Seerat of Holy Prophet (ﷺ), historical references and references of great scholars of the Ummah. Their description is long, which can be seen in this precious book.

Hazrat Abu Bakr Siddique (RA) has another place that he is considered as Imam of the Naqshbandia famous chain of Tasawwuf with Salman Farsi (RA). The remaining three famous chains of Tasawwuf, Hazrat Ali consider as Imam of Chishtia, Qadriya and Suharwardia. These days a great campaign against Tasawwuf is active in the United States, Canada and the Arab countries is continuing, so writer wrote a chapter on Hazrat Abu Bakr Siddique (RA) as Imam Naqshbandia chain of Tasawwuf as a necessity of time. It would be appropriate if brother Sikander would be a brief but comprehensive writing on Tasawwuf and then it would be said that Hazrat Abu Bakr Siddique (RA) is the Imam of this series.

(Author has been written a book on "Tasawwuf" in Urdu language after this book)

In the underlying book reflect the love and relationship between three Khulafah and Hazrat Ali (RA). When I was follower of Shia school of thought, my mother told me the stories that how Omar (RA) used to oppose the holy family of the Prophet (ﷺ). It is now known that

Hazrat Omar Farooq (RA) was the son-in-law of Hazrat Ali (RA) and Syeda Fatima al-Zahra (RA) More such incidents are recorded in this book, which shows how much love and affection was in these elders. And why not all these gentlemen were sincere followers and companions of the prophet (ﷺ). Who were self-merciful, and taught the world the love, tolerance, patience, and trained them in their companionship.

My heartiest pray is that Allah purifies my brother love with the help of prophet's (ﷺ) guidance. Give him, his readers, and the company who has participated in this good work, with the blessings in this world and the Hereafter, and give him a great deal of popularity. (Ameen)

Wassalam

Dr. Iqbal Ali

22 / May 2016

Saint Clara, California. United States

Former Professor: N.E.D. University of Engineering Karachi. Pakistan

King Fahd university of Petroleum and Minerals. Dhahran, Saudi Arabia

University of Engineering and Technology. Lahore Pakistan

Author's Words

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا* اَمَّا بَعْدُ

فَاعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ

لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ

(Surah Toubah – 40)

and he was the second of the two, when they were in the cave, and he was saying to his companion,

"Do not grieve. Allah is surely with us."

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ۔

اللّٰھُمَّ بَارِکْ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِنَا

مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرَاھِیْمَ وَ عَلٰی اٰلِ اِبْرَاھِیْمَ

اِنَّکَ حَمِیْدٌ مَجِیْدٌ

Innumerable books have been written and will continue to be written about Khalifa-tul Rasool Syedna Siddique Akbar (RA) in Urdu, Arabic, Persian and English and in other languages of the world. It is Allah's mercy on this ummah that whoever is related to the Holy Prophet (ﷺ) becomes alive until the Day of Judgment. Today, despite the passage of one and a half thousand years, people remember all those things, events and stories in such a way that it seems as if something happened now. The purpose of writing this book is to contribute to this good work so that I can submit before Allah that I am also among the admirers and with the blessing of this relationship, may Allah have mercy and grace on me and my end. Do it with those who are dear to you and dear to me. There is nothing new in this book, what all the writers have written, I have also written the same, only with the passage of time some changes occur in every language, some words become obsolete and some new words are added due to which the new generation has some difficulty in reading, so in order to preserve the situations and events of these holy persons, they are continuously written on them in every age. Each book reflects the mind of its writer, so books written on the same entity are slightly different from each other because each writer highlights the aspect

that he considers more important according to his mind. Just one caveat to writing about any personality is that the book stays on topic. An event should not be described in such detail that it deviates from the main topic.

About Hazrat Abu Bakr Siddiq (RA), as Allah Almighty and the Messenger of Allah (ﷺ) have stated, and then later he proved them true by his own character and actions, showing that he was after the Prophets, peace be upon him. He is the best of all human beings.

The Companions are the foundation of religion and are the first people to promote religion. He obtained the religion from Holy Prophet ﷺ and conveyed it to the people. Allah Ta'ala (ﷻ) chose him to be the companion of His last Messenger (ﷺ) and made him a model for the Muslims to follow until the Day of Judgment. One of the purposes of writing about these holy persons is to learn from their lives. The Lord of the Universe ﷺ says:

اَصْحَابِیْ كَالنُّجُوم فَبِاَیِّهِمُ اقْتَدَیْتُمْ اِهْتَدَیْتُمْ

My Companions are like the stars, whomever of them you follow you will receive guidance.

(Mishkat al-Masabah, Kitab al-Munaqib, Chapter Manaqib of the Companions, Hadith: 8106, Vol. 2, p. 414)

Elders have the ability to bring about a revolution in human life, the situations and events of religion and ancestors, which sometimes cannot be achieved even by long studies and continuous sermons and advice. If we study history, we find many personalities

whose lives were revolutionized by hearing the stories of their forefathers. This was the reason why Rasulullah (sallallahu alayhi wa Salam) used to describe the conditions of the Prophets and the pious people of the previous ummahs in the gatherings of the Companions, and mentioned their asceticism and acts of worship. Among the Companions, especially those who took over the leadership of the Ummah, politics, and the administration of the system of government after the Messenger of Allah (ﷺ). His ijtihad and decisions are a legal document in Islamic Shari'ah. Among these blessed personalities, the first Caliph Syedna Abu Bakr Siddique (RA) held the highest status and the highest position. He was an exemplary example of sacrifice and patience. He (may Allah be pleased with him) destroyed great temptations like apostasy, prohibition of zakat and false claimants of prophethood. Decisions based on his insight and wisdom provided a strong foundation for the emerging Islamic state. His system of government and the era of caliphate is a torch for the world.

By reading the life situations of these personalities, we would know what the character and action of a believer should be in difficult and good situations. What things should we avoid and what actions should we take so that we can become a good Muslim and stand proud in the eyes of Allah and His Messenger (ﷺ). What were their characters and actions due to which they covered the whole world in a surprisingly in short time and we also have all the same things and teachings but we are falling down.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala (ﷻ), the love of His Beloved, and the compassion of my Shaykh-e-Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatuhu), and the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings and enable me to truly follow the Companions, especially Hazrat Siddiq Akbar, and make it a treasure for me in the hereafter. Moreover, may this book enable you to read it yourself and inspire others.

Ameen

وما توفیقی الّا باللّٰہ علیہ توکلت و الیہ اُنیب

Seeking for Duaa

Sikander Naqshbandi

Calgary, Canada

Tel: (001) 647 890 1317

Email: sikander.naqshbandi@gmail.com

Link: https//archive.org/details/@sikander.naqshbandi

If the obscenity occurs commonly Allah makes it difficult to deal with

(Syedna Abu Bakr Siddique)

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Abu Bakr Siddique (RA)

1.0. Private conditions

1.1. Ancestry

Abdullah (Hazrat Abu Bakr Siddiq RA) s/o (Abu Qahafa) Uthman bin Aamir bin Umro bin Ka'b bin Saad Tayam bin Marrah bin Ka'b bin Lavi bin Ghalib Al-Qureshi Al-Tami bin Fahr bin Malik ibn Nazar bin Khazima bin Moraka bin Ilyas bin Mudhar bin Nazar bin Maad bin Adnan.

1.2. The tribe

Banu Tayam (bin Marrah bin Ka'b)

Various tribes had different responsibilities in Makkah. Banu Hashim had responsibility for water supply to pilgrims. Banu Nofil was responsible for providing travelling subsistence for the helpless people. Banu Abdud-Dar had the keys and door keeping of the holy house (Ka'ba). Banu Asad had responsible for parliamentary meeting. Banu Eddy used to work for the embassy and national affairs. Banu Tamaa had arrows for augury. They used to religious offering to the idols according to seasons.

Banu Tayam's responsibility for legislation and justice. They had authority to make a decision to bleed and collect money from the defaulter. Because of which

they were found to be attributed to daringness, bravery, generosity, benevolence, and sympathy, hardworking, support and protection of the neighboring tribes, and the bond of agreement. They had power to implements their decisions that they used to do.

His chain of lineage joins with the Messenger of Allah's (ﷺ) lineage on the Marrah bin Ka'b.

1.3. Abu Qahafah's (RA) descendants

Abu Qahafa (RA) had six children.

1) Hazrat Syedna Abu Bakr Siddiq (Ateeq)(RA)

2) Mateeq

3) Matiq

4) Hazrat Ume Farwah (RA)

5) Hazrat Qaribah (RA)

6) Hazrat Ame Amir

The mother's name of Hazrat Ume Farwah was Hind bint Naqeed bin Bajir bin Abd Bin Qusai. The first marriage of Hazrat Ume Farwah was with a man from Tribe Azd, she had a daughter. Her second marriage done with Ashas bin Qays. Who was the lord of Banu Kinda. Ashas came to see Rasool Allah (ﷺ) with his eight people of the tribe with honor on 10th Hijri and accepted Islam. But after the death of the prophet (ﷺ), he became apostate. On the era of Khalifa

Abu Bakr Siddique (RA) Islamist Lashkar defeated his tribe and arrested him and served him to Hazrat Abu Bakr Siddique (RA). There he repented with sincere heart and expressed honor on his own, Hazrat Abu Bakr Siddique (RA) forgiven him. Later, Ashas ibn Qays (RA) showed the essence of bravery in Iraq and Syria battles. His children names are Isaac, Ismael, Hababah and Bariba.

Ibn Saad's narrated that the mother of Ume-Farrah was Hind d/o Alek. It is in another narration that after the death of her first husband she married with Tamim Dari (RA), he was before Christian, and in 9th Hijri, he accepted Islam from his country Syria came to Medina. After that divorce was made due to lack of consent.

There is a narration that Hazrat Omar (RA) hit a lash to Ume-fatwah when she started mourning on the death of Hazrat Abu Bakr Siddique (RA).

Mother of Qaribah was Hind d/o Naqeed bin bajir bin Abd. Qaribah married with Hazrat Qays bin Ebadah (RA). She was the real sister of Ume-Farwah. She did not have any children.

Hazrat Abu Bakr Siddique (RA) has another sister Ame-Amir. She was real sister of Ume Farwah and Qaribah. She married with Hazrat Amir ibn Abi Waqas (RA); she had a daughter named Daefa.

(Tabqat ul Kubra)

1.4. Mother (Hazrat Ummul Khair)

Mother family lineage is as Ummul Khair Salma (RA) d/o Sekhar bin Amir bin Kaab bin Saad bin Tayam bin Marrah. Her mother was the daughter of her father's uncle. (Tabqat Ibn Saad)

Hazrat Ummul Khair Salma (RA) entered the circle of Islam in the beginning of Islam in Dar-ul-Arqam. She died shortly before her husband death and after Hazrat Abu Bakr's (RA) death.

(Tarikh-e-Madinah)

1.5. Birth

Hazrat Abu Bakr Siddique (RA), born in 573 AD, he was two and a half years younger in age from Rasool Allah (ﷺ). Allama Jalaluddin Sayuti (ra) says that he was two years and two months younger than Rasool Allah (ﷺ). He born in Makkah. At the time of ignorance his name was Abd al-Kaaba, the Messenger of Allah (ﷺ) changed his name after Islam.

1.6. Name, Patronymic, Surname

At the time of ignorance his name was Abd al-Kaaba, the Messenger of Allah (ﷺ) changed his name after Islam and given the name Abdullah.

Patronymic

In Arabic, Bakr is called a young camel (besides it is also known as the beginner and the virgin), People who had abundance of camels or whose tribe would be very large or was very special in caring for camels and other matters, people called Abu Bakr. He had all these characteristics and features.

Hazrat Abu Bakr is known about the authenticity of Siddique that because you were the owner of high qualities, he became famous as Abu Bakr, afterwards.

Surnames

Siddique, Ateeq, Best person after Prophets (ﷺ), Khalifa-tur-Rasool, Sani Asnain, Sahib, Amirul-Shakereen, Alawah.

Siddique:

It is a person who has shown the truth in the manifestation that the particle has not a place of falsity, and he calls for a tremendous, without hesitation and asking proof and without compassion, the Messenger of Allah (صلی اللہ علیہ وسلم) confirm his truthfulness. He is Siddique even after confirming the ascension of Rasool Allah (صلی اللہ علیہ وسلم).

It is narrated by Nabiah Habishiah that the Prophet (صلی اللہ علیہ وسلم) said:

''یا ابا بکر ان اللہ قد سماک الصدیق''

Or do you know that Allah Almighty has given you the name Siddique. (Al-Asaba)

Abu Yahya Hakim bin Saad narrates that I heard Ali al-Murtaza (RA) raising adjure to Allah as saying

ً انزل اسم ابی بکر من السماء الصدیق ً

Syedna Abu Bakr (RA) title Siddique sent from sky.

(Muajam Kabir)

For Hazrat Abu Bakr Siddique's (RA) title Siddiqi is said that he always used to speak truth. He used to immediately confirm all the things The Messenger of Allah (ﷺ). It is written in the books of Seerat Ibn Hisham and other book that he has first confirmed the incident of ascension, so the Messenger of Allah (ﷺ) gave him the title of Siddique.

Sani Asnain

Hazrat Saeed bin Musyyab (ra) says that Hazrat Abu Bakr Siddique (RA) was the faithful minister of the Prophet (ﷺ). He used to consult him in all matters. Hazrat Abu Bakr Siddique (RA) was the second in bringing Islam, he is the second in the cave, the second in the tent of Rasool Allah (ﷺ) on the day in Badr. He is the second one in the grave of the Rasool Anwar (ﷺ). He is second in this world and will be the

second in the Hereafter, and friend and no one can supersede him in the eyes of the Holy Prophet (ﷺ).

(Azala-tul-Khifa)

Imam Fakhruddin Razi says!

Allah Almighty kept his name Sani Asnain. When both were in the cave then Allah made him the second of the Prophet of Allah (ﷺ). The scholars have proven that Hazrat Abu Bakr Siddique (RA) was often the second of the Prophet (ﷺ). When the Messenger of Allah (ﷺ) proclaimed the Prophecy and presented to Hazrat Abu Bakr (RA) he came to believe immediately, and back to Hazrat Usman bin Affan (RA), Hazrat Talha (RA), Hazrat Zubair bin Awam (RA) and other prominent companions to accept the Islam. They also accepted Islam immediately because Hazrat Abu Bakr (RA) was so reliable, truthful and loyal with them. He became second for call for Allah (ﷻ).

Similarly, when the Messenger of Allah (ﷺ) used to go for battle Hazrat Abu Bakr Siddique (RA) also did not leave separate the Prophet (ﷺ). Whenever Messenger of Allah (ﷺ) would be in the meeting he always is beside him. When the Prophet (ﷺ) became sick, the Prophet (ﷺ) made him Imam for the prayer, thus he was considered second to leading the prayers. Then when the Prophet (ﷺ) passed from this world, Hazrat Abu Bakr Siddique (RA) was also buried by the

side of the Holy Prophet (ﷺ) and got the honor of second position.

Abu Jafar Muhammad ibn Jarir (ra) says that the meaning of the Sani Asnain is the Prophet (ﷺ) and Hazrat Abu Bakr Siddique (RA). Because both came out due to Quresh tyranny. When Quresh intended to have a fate of the Prophet's death, both were sheltered in a cave. And when the Prophet (ﷺ) said to Siddique- Akbar (RA): Do not grieve Allah is with us. It is said that Siddique Akbar (RA) was afraid, if the polytheists should aware of our place, then Rasool Allah (ﷺ) told him to remove this panic from you heart because Allah Almighty is the helper and His intention is ours, so it is not possible for polytheists to harm us.

Ateeq

The Prophet (ﷺ) gave this title.

ؐ انت عتيق اللّٰه من النار ؐ

You have been freed from fire of Jahannam.

After that it became his title `Ateeq`.

(Sahih Ibne Habban)

Hazrat Lais bin Saad, Imam Ahmad ibn Hanbal, Allama ibn Mueen, and other scholars say that

ؐ انما سمّی عتیقاً لحسن وجهة ؐ

because of the beauty of his face.

Imam Tibrani has narrated from Abdullah bin Abbas (RA) that it was called because of the beauty of his face. (Muajam Kabir)

Allama Abu Naeem bin Dakin says!

"سمّی بذٰلک لانه قدیم فی الخیر"

He was called Ateeq because of prejudice to the first person and other people in the same way as well.

Hazrat Zubair ibn Bakar (ra) said:

"انما سمّی عتیقاً لم نه لم یکن فی نسبهٖ شیءٌ یعاب بهٖ"

There was no any weakness found in derivation which can defect would find.

(Tarikh-Al Khulafah)

Hazrat Ayesha Siddiqah (RA) said regarding the title Ateeq of her father that one day my father came to Rasool Allah (ﷺ), Rasool Allah (ﷺ) said to him that you are freed from fire of hell. From that day he known as Ateeq. (Tirmizi, Hakim)

In another narration Hazrat Ayesha Siddiqah (RA) says that one day I was in the Holy Prophet (ﷺ) house. It was a curtain in the hallway and my father came along with the companions. During that time the Messenger of Allah (ﷺ) said: anyone want to see the person free from fire of Jahannam, can see to Abu Bakr (RA). (Hakim)

Some historians believe that he had the title because of his clean and clear character and his red and white color.

Sahib:

In the various Arabic dictionaries, the plural of the word Sahib are as under.

صَحْبٌ و أَصْحَابٌ و صَحَبةٌ و صِحَابٌ و صُحْبَانٌ

و صِحَابَةٌ و صَحَابَةٌ

Mention in the Quran:

اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا

(Surah Al-Toubah - 40)

When he was telling his companion (Abu Bakr Siddique RA), do not grieve, surely Allah is with us.

This is the condition which cannot be described. Sheikh Hazrat Mazhar Jan Jana Habibullah Shaheed (ra) said! The Messenger of Allah (ﷺ) proved the meaning to be there for his companion Abu Bakr Siddique (RA). This is a clear argument on Siddique- Akbar's virtue.

Imam Fakhruddin Razi explains that!

Nabi Kareem (ﷺ) went to the cave hiding from the infidels and fearing to kill them. If the Prophet ﷺ had

not believed in the heart of Hazrat Abu Bakr Siddique (RA), that he was a believer, sincere and reliable, he would never have made him a friend for his life. If he wase not sincere inwardly, then the Holy Prophet (ﷺ) would never have given him this position. Because in such a case, Siddique Akbar would have threatened the Prophet ﷺ that he might not inform the enemy and try to kill him. But the Holy Prophet ﷺ found him to be sincere and honest, then he made him his friend in such circumstances. This shows that the inside of you was in harmony with the outside. And his righteousness was sure and definite.

Amirul Shakereen

Imam Sahili (ra) states that a prominent Hazrat Abu Bakr Siddique (RA) is the chief of Shakereen, the ruler of thanksgiving. (Khilafat Siddique Akbar)

Khalifa-tur-Rasool

the Prophet (ﷺ) chose him as a deputy in his life. After the death of the Messenger of Allah (ﷺ) all people used to call him by this name.

Abu Malikah (ra) narrates that a person called Hazrat Abu Bakr Siddique (RA) as saying by Khalifa Ullah (Allah's Caliph). He said I am not the Khalifa of Almighty Allah. I am the Caliph of the Messenger of Allah (ﷺ) and I am pleased to be his Caliph.

This is his love and reverence from Prophet Muhammad (ﷺ) that he would like to call himself his Caliph.

Al-Awah

One title of Hazrat Abu Bakr (RA) was Al-Awah, this title indicates fear of Allah (ﷻ). Imam Ibrahim Nakhai says that this title was due to Hazrat Abu Bakr Siddique's (RA) merciful heart and because of the softness of nature. (Tabqat ul-Kubra)

1.7. Description

Hazrat Ayesha Siddiqah (RA) narrated that Hazrat Abu Bakr Siddique's (RA) color was white and slim body. Both cheeks were pressing inside. The meat was not high on the face. The forehead was always wet, the forehead was high and spacious. The fingers were empty from the flesh. Veins of the back of palms were also apparent. He used to dye hair with henna and myrtle. The belly grew so much that his waist band was slipped down. (Tabqat Ibn Saad)

Hazrat Abu Bakr Siddique (RA) was the owner of high moral and character before Islam. Hazrat Ayesha Siddiqah (RA) said: He have not tasted alcohol ever, while in Makkah people were very curious and addicted to alcohol.

He was soft hearted and gentle. Allah had given him the wealth right minded, because of which he used to

keep himself away from the misguided beliefs what habits of his nation.

Ibn Hisham writes that the beloved, soft-doers, had a lot of relationship with people, had excellent relative in Quresh. Hazrat Abu Bakr Siddique (RA) was more knowledgeable than all the Arabs about their good and bad habits. They used to trade very happily. Due to good dealing all the people of the nation would wish to come to him and keep in touch with him.

(Seerat Ibn Hisham)

1.8. Initial circumstances

Hazrat Abu Bakr Siddiq (RA) was considered to be a good-mannered, virtuous and honest businessman. The people of Quraish also respected him very much. He was a scholar and that was the reason why the chiefs of Quraish sent him as their ambassador and adviser on many important occasions. The clan of Hazrat Abu Bakr Siddique (RA) used to decide on matters of bloodshed and ransom. He had held this position in his early life. And he was carrying out this position very gracefully. He was very principled from his childhood and did not compromise on principles. Hazrat Abu Bakr Siddique (RA) never prostrated to idols even in the age of ignorance. He was a rebel against all the ignorant customs of that era. Once he said to a group of companions that I have never prostrated before any idol. When I reached puberty, my father took me to the closet where the idols were. They locked me in that cell. When I felt hungry, I said to an

idol that I am hungry, give me food, but it did not respond. Then I said to an idol that I am naked, give me clothes, so he did not answer. Then I broke those idols by pelting them with stones. Hazrat Abu Bakr Siddique (RA) never drank alcohol even during the period of Jahiliya. Once Hazrat Abu Bakr Siddiq (RA) passed by a drunken man who used to put his hand in the dirt and then take it to his mouth. When he felt its smell, he would stop putting it in his mouth. Seeing it, Hazrat Abu Bakr Siddiq (RA) prohibited alcohol for himself.

Hazrat Abu Bakr Siddiq (RA) was free from all the social evils of Jahiliya era, that is the reason why all the tribes of Quraysh looked upon him (RA) with great respect. He was counted among those whose guarantee was accepted. He was a friend of the Messenger of Allah ﷺ from that time. Most of the time they lived together. When Hazrat Abu Bakr Siddiq (RA) came believing in the invitation of the Messenger of Allah (ﷺ), his own capital was forty thousand dirhams, all of which he (RA) spent in the way of Allah.

1.9. Abu Bakr Siddique's (RA) business

Hazrat Abu Bakr Siddique (RA) used to trade cloth in Makkah. The country used to travel for trade were Syria and Basra. He used to spend his wealth with great generosity. His merchandise would worth of forty thousand dirhams that was a big amount at that time. He was also famous in hospitality. He took the same profession in Medina and started his clothes business with the partnership with his Ansari brother Kharja Bin

Zaid (RA). Hazrat Abu Bakr Siddique (RA) dedicated himself to the development of Islam and religion in Madinah.

1.10. Abu Bakr Siddique's (RA) wives

1. Qatilah bint Abdul-Uzza ibn Saad bin Jubair ibn Malik

She belongs to the tribe of Banu Amir. Her children were Abdullah (RA) and daughter Asma (RA). Hazrat Abu Bakr Siddique (RA) divorced her before Islam. Hazrat Asma bin Abi Bakr (RA) says that my mother came to meet me in Madinah, she was not a Muslim, so I asked to the Messenger of Allah (ﷺ) that I can treat my mother well. The Prophet (ﷺ) said, yes.

Ibn Ayena (ra) says that this verse was revealed on that occasion.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ O

(Surat al-Mumtahinah - 8)

Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice. (8)

Her son Abdullah (RA) was accompanying Rasool-Allah (ﷺ) in Battle of Taif. His death was in the

Caliphate of Hazrat Abu Bakr Siddique (RA). Ishmael was born in his descendants who died in childhood. The marriage of Hazrat Asma (RA) was done with Hazrat Zubair bin Awam (RA), had her son Abdullah bin Zubair (RA). The Messenger of Allah (ﷺ) had kept the title "Zat-ul Nataqeen "to Hazrat Asma (RA). She died at the age of 100 at Makkah.

2. Zainab, Umme Rumaan bint Amir (RA)

Her son was Abdur Rahman (RA) and daughter Hazrat Ayesha Siddiqah (RA). Umme Rumaan I(RA) became Muslim in the early Islam. She belongs to the tribe Banu Kanana bin Khazima. Her first husband Haris bin Sakhbarah died in Makkah after that she married with Hazrat Abu Bakr Siddique (RA). Hazrat Umme- Rumaan (RA) had very good character and merciful woman. She counts is in the predecessor (Sabequn- Awalun). When Umme Roman (RA) died The Prophet (ﷺ) said: O Allah! Umme Rumaan has suffered for You and Your Messenger (ﷺ), that is not hidden from You.

(Tabqat Ibn Saad)

Hazrat Abu Bakr Siddique (RA) had privilege to achieve of compassion in the journey of migration with the Messenger of Allah (ﷺ). While leaving Makkah, he also left behind his family between the enemies of Allah, following the Prophet (ﷺ). When some satisfaction came to Medina, the Holy Prophet (ﷺ)

sent Hazrat Zaid bin Harris (RA) and Abu Rafey (RA) to Makkah to bring his family. Hazrat Abu Bakr Siddique (RA) sent Abdullah ibn Ariqat (RA) with a letter for his son Hazrat Abdullah ibn Abi Bakr (RA) along with them that he also come to Madinah with Umme Rumaan (RA), Hazrat Asma (RA)and Hazrat Ayesha Siddiqah (RA).

Imam Ahmad ibn Hanbal (ra) refer Imam ibn Sa'ad said that the death of Umme-Rumaan (RA) was on 4 AH is not valid, because Syeda Ayesha Siddiqah (RA) mentions that when the verse is revealed

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ O

(Surat al-Tehrim: 1-2)

O Prophet (ﷺ), why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

Rasool Allah (ﷺ) had begun and told me not to hurry in this problem, present the case to parents Hazrat Abu Bakr (RA) and Umme- Rumaan (RA) and decide with them. (Masnad Ahmad)

Hafiz Ibn Hajar Asqalani (ra) narrated that incident of "Tahayyur" was happened on 9th AH. (Al-Asaba)

The Messenger of Allah (ﷺ) said about Hazrat Umme- Rumaan (RA) that who has to see a woman from the heaven, sees the Umme-Rumaan (RA).

3. Habibah bint Kharja bin Zaid (RA)

Her full name is Habibah bint Kharja bin Zaid bin Abi Zuhera al-Khazraji (RA). She belongs from a tribe of Ansar. Hazrat Abu Bakr's (RA) third daughter Umme-Kulsum, was born after his death. Habibah (RA) lived in suburb of Madinah "Awali "with Hazrat Abu Bakr Siddique (RA) in a place Sikh. After the death of Hazrat Abu Bakr Siddique (RA) she married with Habib bin Asaph (RA). (Tabqat Ibn Saad)

4. Asma bint Amees bin Ma'bad (RA)

Rasool Allah (ﷺ) explained her virtue of two-migrations. She belongs to the tribe of Khsaim. She counts among those women who accepted Islam in the early period and faced hardship for Islam. Her mother's name was Hind (Khula) bint Awf, she was also mother of Ummul-Mominin Hazrat Maymuna bin Harris (RA). She both was real sisters from mother side. At the time when Hazrat Asma (RA) became Muslim, the number of Muslims was thirty. Then the Messenger of Allah (ﷺ) did not move to house of Arqam (RA) yet. She counts in Al-Sabequn Al- Awalun.

Her first marriage was with Hazrat Jafar Tayyar (RA). She migrated to Habshah along with Hazrat Jafar (RA)

and lives there fourteen years. In the meantime, the Messenger of Allah (ﷺ) migrated to Medina. In 7th AH city of Khyber conquered by Muslims, all the Muslims who were in Habshah returned to Madinah, Hazrat Asma bin Amees (RA) and her husband Hazrat Jafar Tayyar (RA) were along them. The Muslims were very happy by the victory of Khyber, their happiness was doubled by the arrival of their brothers. The Prophet (ﷺ) hugs Hazrat Jafar ibn Abi Talib (RA) and said: I do not know that I am glad more than Jafar's arrival or conquered of Khyber.

The patronymic name of Hazrat Asma bint Amees (RA) was Umme-Abdullah. Hazrat Jafar Tayyar (RA) was killed in the war of Mut'ah. After him Hazrat Abu Bakr Siddique (RA) married to Hazrat Asma (RA) on Ghazwah Hunain. The Messenger of Allah (ﷺ) performs their marriage. Hazrat Abu Bakr's son Mohammad (RA) was born. Her son was born in Zul-Halifa in the state of Ahram on Hajj. Hazrat Asma (RA) discovered from the Messenger of Allah (ﷺ), what should I do now? The Messenger of Allah (ﷺ) said, "Take a bath and put on Ahram. After the death of Hazrat Abu Bakr Siddique (RA) Hazrat Ali (RA) married her and her children were Yahya and Zaid. After the death of Hazrat Abu Bakr Siddique (RA), Hazrat Asma (RA) had given him last bath.

Abu Musa al-'Ashari (RA), Abdullah bin Abbas (RA) and Umme-Fazl wife of Abbas (RA) have mentioned the Hadiths concerning her. At the death of Hazrat Fatima al-Zahra (RA) Hazrat Asma (RA) gave her last bath and

had all arrangements to take funeral cemetery within the curtain. (Asad Al-Ghaba)

The death of Hazrat Asma bin Amees (RA) was in 40th AH.

1.11 – Abu Bakr's (RA) Children

1. Hazrat Abdullah bin Abi Bakr (RA)

He was the eldest son. He was counts in intelligent people. At the time of migration, he used to convey the news of Makkah to the Prophet Muhammad (ﷺ) and his father Hazrat Abu Bakr Siddique (RA). Later he migrated to Medina with all the family members. During the victory of Makkah, he was with Rasool- Allah (ﷺ). He had an arrow in the Battle of Taif, which was thrown by Abu Mahjan Saqafi, his wound could not be cured. He died in Hazrat Abu Bakr Siddique's caliphate in 11th AH, and Hazrat Abu Bakr Siddique (RA) perform his funeral prayer. He just left seven dirhams in the inheritance.

Hazrat Abdullah ibn Abi Bakr (RA) married with Hazrat Atika (RA), whose son Ismael born, who died in infant age and could not move his generation ahead.

(Al-Asaba)

2. Hazrat Abdur Rahman (RA)

His patronymic name was Abu Abdullah. He was against the Muslims in Badr and Uhud battles. He accepted Islam on the occasion of reconciliation (Hudaibiyah), He was expert in archery. After or before accepting Islam, he shows the essence of many braveries. He was accompanied with Muslim army in Iraq on the victory of Basra. In 60th AH he died in Makkah and buried in Makkah. He had three children, Mohammad, Abdullah, and Hafsa.

Hazrat Abdur Rahman bin Abu Bakr (RA) keeps forward the descendants of Hazrat Abu Bakr Siddique (RA). Hazrat Abdur Rahman ibn Abu Bakr (RA) brought that Miswak (the stick use as a dentifrice) which was pleased with the permission of the Messenger of Allah (ﷺ) by taking Ummul-Mominin Hazrat Ayesha (RA) in his mouth, softened it with her teeth, and gave to the Messenger of Allah (ﷺ), he (ﷺ) used it.

(Seerat Syed-ul-Anbia)

3. Muhammad bin Abu Bakr (RA)

He born in 10th Hijri. He was born on the occasion of Hajj on Zul-Halifa. After the death of Hazrat Abu Bakr Siddique (RA) his mother Hazrat Asma bint Amees (RA) married with Hazrat Ali al-Murtaza (RA), then Muhammad bin Abi Bakr went to his pledge. During the time of Hazrat Uthman Ghani (RA) caliphate he posted as governor of Egypt. Muhammad bin Abu Bakr (RA) was killed in the age of 27 years. Hazrat

Qasim, the son of Muhammad bin Abu Bakr (RA) was very fascinating, he is regarded as famous Saint. Hazrat Qasim bin Muhammad (ra) was maternal Grandfather of Hazrat Jafar Sadiq (ra) and his Murshid and Shaikh.

(Tarikh Al-Kabir)

4. Hazrat Asma bint Abu Bakr (RA)

She was born fourteen years before the Prophet's (ﷺ) mission. She became a Muslim at the beginning of Islam. Her number is (17) among those who brought Islam. Being a Muslim in the beginning, she was also counted among those who endured extreme atrocities. She was married to Hazrat Zubair bin Awam (RA). From whom Hazrat Abdullah bin Zubair (RA) was born. When Hazrat Abdullah bin Zubayr (RA) was born, he was brought into the arms of the Messenger of Allah (ﷺ). The Messenger of Allah ﷺ called for a date, chewed it in his mouth and put it in the child's mouth. Hazrat Abdullah bin Zubair (RA) has the honor of being the first child born in the Muslims after the migration to Madinah. At the time of Hijra, Hazrat Asma (RA) tied the Tosha (cartouche) of the Messenger of Allah ﷺ to his azar (waist belt), due to which he got title of Zaat-e-Nataqin. Hazrat Asma bint Abu Bakr died twenty days after the martyrdom of his son in 73 AH in Makkah at the age of one hundred years. At the time of her death, all her teeth and intellect were perfectly intact. (56) hadiths have been narrated from her. The names of the children of Hazrat Asma RA are Hazrat Abdullah Bin Zubair RA, Hazrat Urwa RA, Hazrat Manzar RA,

Hazrat Asim RA, Hazrat Muhajir RA, Hazrat Khadija RA, Hazrat Umme Al Hasan RA, and Hazrat Aisha RA.

5. Hazrat Ayesha Siddiqah (RA)

She comes to the marriage of the Messenger of Allah (ﷺ) after the disease of Hazrat Khadija-tul-Kubra (RA). Her dower was twelve and half Oqiya silver, which was equal at least five hundred Dirhams, which Hazrat Abu Bakr Siddique (RA) had presented to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) invited a reception to the companions with a cup of milk as a Valima. She has kept patronymic name Umme-Abdullah, relation to her nephew. The Messenger of Allah (ﷺ) did his last journey from her house and had blessing to bury in Hazrat Ayesha Siddiqah (RA) house. Messenger of Allah (ﷺ) did not marry any virgin girl besides her. Apart from Hazrat Ayesha Siddiqah (RA) no Muhajir had honor that both of the parents were companions. (Sahabi or Sahabiyat).

She passed away on 17th Ramadan in 59th or 57th AH and buried in the graveyard of Madinah (Jannat ul Baqi). She did not have any children.

The number of Ahadith narrated by her are 2210, out of which 1174 Ahadith are unanimous in Bukhari and Muslim. Apart from this, 54 Ahadith Imam Bukhari has described, and 169 al-Muslim has stated.

6. Hazrat Ume-Kulsoom bint Abu Bakr (RA)

Her birth was after the death of Hazrat Abu Bakr Siddique (RA). She took nourish under Hazrat Ayesha Siddiqah (RA). Her marriage took place with Hazrat Talha bin Obaidullah (RA), who died in battle of Jamel. After his death she married with Abdul Rahman bin Abdullah bin Abi Rabiya.

7. Abu Bakr Siddique's unique honor

Musa bin Uqbah (ra) said! There is nothing in all the companions except Hazrat Abu Bakr Siddique (RA) has the four Generations the companions of Rasool Allah (ﷺ). This esteem respect has only to family of Siddique Akbar (RA). He, his father Hazrat Abi Qahafa (RA), his grandson Hazrat Abdullah bin Zubair (RA) and his mother Hazrat Asma bin Abu Bakr (RA). His grandson Muhammad and his father Abdur Rahman bin Abi Bakr (RA) were all companions of Rasool Allah (ﷺ).

(Mustadrak Hakim)

1.12 Relations with the Messenger of Allah (ﷺ)

1) Abu Bakr Siddique (RA) was also the father-in-law of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) married with Hazrat Ayesha Siddiqah (RA) daughter of Hazrat Abu Bakr Siddique (RA) after the death of Hazrat Khadija (RA).

Hazrat Ayesha Siddiqah (RA) narrated that the Prophet (ﷺ) said: O Ayesha! I saw you twice in the dream. I saw that a person (angel) wrapped you in a fabric and is saying that this is your wife. When I opened this fabric, I saw that she was you. I thought that if this dream is from Allah, it will be fulfilled. (Sahih Bukhari)

2) Ummul-Mominin Hazrat Maymuna bint Haris (RA) the wife of the Messenger of Allah (ﷺ) was sisters of Hazrat Abu Bakr Siddique's wife Asma bint Amees (RA). Their mother was Hind bint Awf (RA). She also called as Khula bint Awf (RA). The Prophet (ﷺ) and Hazrat Abu Bakr Siddique (RA) was brother-in-law from this relationship. (Tabqat-ul-Kubra)

3) Hazrat Abdullah bin Zubair (RA) the grandson of Hazrat Abu Bakr Siddique (RA) was the nephew of Rasool- Allah (ﷺ) because the grandmother of Abdullah bin Zubair (RA) Hazrat Safiya bin Abd al-Muttalib was aunty (sister of father) of Rasool Allah (ﷺ).

4) Hazrat Abdullah bin Zubair (RA) the grandson of Hazrat Abu Bakr Siddique (RA) whose mother is Hazrat Asma bint Abu Bakr (RA) was son-in-law of Hazrat Imam Hasan (RA), because the daughter of Imam Hassan (RA) Hazrat Ummul-Hasan was the wife of Abdullah bin Zubair (RA).

5) Muhammad bin Abi Bakr (RA) a son of Hazrat Abu Bakr Siddique (RA) whose mother is Hazrat Asma bin Amees (RA) married with Hazrat Ali Al-Murtaza (RA) after death of Hazrat Abu Bakr Siddique (RA). Thus,

Muhammad bin Abi Bakr (RA) was the descendant of Hazrat Ali (RA) and Hazrat Hassan (RA) and Hazrat Hussein (RA) were step brother. The two sons of Hazrat Ali (RA) Awn (RA) and Yahya (RA) were brother of Muhammad bin Abu Bakr (RA) by mother side too. Hazrat Ali (RA) used to love him very much. Hazrat Ali (RA) made him governor of Egypt in his caliphate era.

6) The sons of Hazrat Ali Murtaza (RA) Imam Hussain's (RA) wife and the sons of Hazrat Abu Bakr Siddique (RA) Hazrat Muhammad bin Abu Bakr's wife were real sisters. In the caliphate of Hazrat Ali (RA) Harees bin Jabir Jafai (RA) sent two daughters of King of Iran Yazd Gard to Hazrat Ali (RA). Hazrat Ali (RA) married elder one with Imam Hussain (RA) and younger one with Muhammad bin Abu Bakr (RA).

Hazrat Zain ul Abideen (ra) son of Imam Hussain (RA) and Qasim son of Muhammad bin Abu Bakr (RA) were born from both sisters. Qasim (ra) was the maternal grandfather of Hazrat Jafar Sadiq (ra). Due to this relationship, Imam Hussein (RA) and Muhammad bin Abi Bakr (RA) was brother-in-law.

(Al-Bab ul Ansab wa Alqab)

7) Granddaughter of Hazrat Abu Bakr Siddique (RA), the daughter of Hazrat Abdur Rahman ibn Abi Bakr (RA) Hazrat Hafsa bin Abdur Rahman was wife of Hazrat Imam Hussein (RA). Thus, Imam Hussein (RA) was the son-in-law of Hazrat Abu Bakr Siddique's son.

(Tabqat-Al-Kubra)

1.13. Abu Bakr Siddique's (RA) houses

1) A resident of Hazrat Abu Bakr Siddique (RA) was in Makkah, located in Mis-Falah (Downtown), in which two blessed stone, which had greeted the Prophet (ﷺ) before Prophecy (Assalam Alikum). Hazrat Abu Bakr Siddique's (RA) reside his life in the same house in Makkah.

2) There were two houses in Madinah. A house was beside to the Masjid-e-Nabvi, in which the window opened in the Masjid. The Messenger of Allah (ﷺ) said about this window that all the windows except Abu Bakr's (RA) window should be closed.

3) The second home was located in the place "Sikh ". A suburb of Madinah. He was staying in the same house when he heard the news of passing away of Allah's beloved prophet (ﷺ).

(Fateh Al-bari)

2.0. Acceptance of Islam

Hazrat Abu Bakr Siddique (RA) acknowledged Islam first. Imam Shobi (ra) says that I discovered Ibn 'Abbas (RA) who first accepted Islam, then he said that Hazrat Abu Bakr Siddique (RA).

Ibn Is'haq (ra) says that Muhammad bin Abdul Rahman (ra) narrated that the Messenger of Allah (ﷺ) said: The person I invited to Islam expressed some pleas and hesitation but instead of Abu Bakr bin Abi Qahafa (RA). When I invited him to Islam, he accepted Islam immediately without any means.

Before Islam Hazrat Abu Bakr Siddique (RA) was also among the prominent people of Quresh, and his appearance was established after Islam. This is the narration of Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said:

(تجدون الناس معادن خيارهم فى الجاهلية خيارهم فى

الاسلام اذا فقهوا)

You will find people like good or bad in terms of good and evil mines. Those who were good at the time of ignorance would be good in present. When they understand about religion. (Sahih Bukhari, Muslim)

Once Hazrat Abu Bakr (RA) went to Syria with Rasool Allah (ﷺ) regarding trade abroad. At that time, he

was 18 years old and Rasool Allah (ﷺ) was about twenty years old. On the way to the Syrian border, the Messenger of Allah (ﷺ) sat down to rest under a tree. Hazrat Abu Bakr Siddique (RA) went a bit ahead. He met a Christian monk; he asked to Hazrat Abu Bakr Siddique (RA) who is sitting under the tree. Hazrat Abu Bakr Siddique (RA) said that is a Qureshi, his name is Muhammad bin Abdullah (ﷺ). Rabbi said that this person will be the prophet of Arabia. His word penetrated in the heart of Hazrat Abu Bakr Siddique (RA). He was convinced of being the Messenger of Allah (ﷺ) and as soon as the time passed, it came to confirm. (Kanzu-Al-Ammal)

In another narration, Hazrat Abu Bakr Siddique (RA) says! Before announcement of prophecy, I went to Yemen in connection with trade, there was a very old man from the tribe Azd who had read the heavenly book. When the old man saw me, he said, "I think you belong to Haram Ka'ba." I replied. Yes. He asked which tribe you belong to. I said that I belong to the sons of Tayam. He said that one sign is left. What sign did I ask? The older man said that you should remove your clothes from your belly. I said, I will not remove clothes from the belly unless you explain the reason. The old man started saying that I have read in the heavenly book that there will be a prophetic send in the Holy Place. He will have two friends, a young man and other one about same age. Young youth will face many troubles and troubles in the future, while the age-old will have slim body and white-face, it has black stains and thorns on the stomach. I think you are the person.

I want to see this sign. Hazrat Abu Bakr Siddique (RA) says that I removed the cloth from the stomach. I saw that there is a black mole above my nerves. When the old man saw, he immediately called out. By the Lord of Ka'ba! That person is you.

After that, when I graduated from the business, I went to the old man for a farewell visit, the old man said that I have a few verses in prophetic truth. You should convey these verses to the Prophet (ﷺ). I said that I would surely convey it to the Prophet (ﷺ). Abu Bakr Siddique (RA) recited and returned to Makkah home after listening to this old age person.

Hazrat Abu Bakr Siddique (RA) came back to Makkah by listening to this old age. When he reached his home, Abu al-Jantri, Sheba, Utbah bin Abi Mughiz and some other leaders of Makkah came to meet him. Hazrat Abu Bakr Siddique (RA) discovered from them that what a new thing is born among you.

They replied that what could be newer than that the orphaned nephew of Abu Talib has risen up and claimed prophethood and tells us that you are false and your ancestors were also false. If it was not for your help and support, we would have tackled it ourselves. Since you are his friend, you should meet him and end the matter yourself.

Hazrat Abu Bakr Siddique heard their words with comfort and satisfaction and sent them back after understanding them. After that, Hazrat Abu Bakr Siddiq (RA) stood outside the house of the Messenger of Allah (ﷺ) and when he came out, he said: What is this matter that you (ﷺ) are talking about? The Holy Prophet ﷺ

said: O Abu Bakr! I am the Messenger of Allah Almighty and you should believe in me so that you may gain the pleasure of Allah Almighty and get rid of hell forever. Hazrat Abu Bakr Siddiq (RA) said. O Muhammad (ﷺ), what evidence do you have for your claim? The Messenger of Allah (ﷺ) said: My proof is the old man whom you met in Yemen. Hazrat Abu Bakr Siddique (RA) said out of curiosity that I have met many old people in Yemen and have done business with them. The Holy Prophet ﷺ understood the words of Hazrat Abu Bakr Siddique and spoke! I am talking about the old man who entrusted the twelve couplets of poems to you to deliver to me. Along with that, those twelve couplets were also recited to Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr Siddique (RA) asked in surprise. O Muhammad (ﷺ), who informed you about this matter? The Holy Prophet (ﷺ) said that Gabriel (peace be upon him) informed me of this. After hearing this, Hazrat Abu Bakr Siddiq (RA) said. O Messenger of Allah ﷺ! Raise your blessed hand, I accept Islam.

Another incident of Hazrat Abu Bakr Siddique's (RA) acceptance of Islam is that before the Messenger of Allah ﷺ was sent, Hazrat Abu Bakr Siddique (RA) saw in a dream that the moon had fallen into pieces from the sky and fell down into the Kaaba. Pieces of this moon fell in every house in Makkah. Suddenly all those pieces came together and returned to their original form and went towards the sky, but the piece that fell in the house of Hazrat Abu Bakr Siddique (RA) remained there. In another tradition, it is said that all the pieces of the moon came together to the house of Hazrat Abu Bakr Siddique (RA) and he closed the door of his house. When Hazrat Abu Bakr Siddique (RA) woke up

the next morning, he went to a great Jewish scholar to find out the interpretation of this strange dream, and this Jewish scholar told him that it was one of the disturbing dreams and that it had no credibility.

After some time, once Hazrat Abu Bakr Siddique RA went to Boherah Rahab during a business trip and asked him about the interpretation of his dream. Boherah Rahab asked after hearing the dream. who are you? You said that I am Qureshi. Boherah said that the interpretation of this dream is that a prophet will appear among you in Makkah, whose light of guidance will reach every house in Makkah, and you will be his minister during his lifetime and after him. He will be his successor.

Hazrat Abu Bakr Siddique (RA) says that I used to hide this dream until Allah sent the Holy Prophet (ﷺ) to guide the world. When I came to know about the prophethood, I attended the service of the Holy Prophet ﷺ. He invited me to Islam. I said that there is a proof for every prophet's prophethood. The Holy Prophet (ﷺ) said that the proof of my prophethood is the dream that you saw and the Jewish scholar, explaining its interpretation, said that it has no credibility, while Boherah Rahab interpreted it in this way. I inquired who informed you about this. Holy Prophet ﷺ said! Gabriel (peace be upon him) informed me. I said, "No one asks you for a clear argument more than that, so he read the word and believed."

(Biography of Hazrat Abu Bakr Siddique RA by Mufti Muhammad Rashid Nizami)

Imam Sayuti (ra) says that Imam Abu Hanifah (ra) is of the opinion that this is supported by the hadith of Tirmidhi Sharif that Hazrat Abu Bakr Siddiq (RA) was the first among men to accept Islam, and the first among women was Umm al-Momineen Hazrat Khadija Al-Kubra (RA) accepted it while Hazrat Ali Al-Murtaza (RA) was the first among the children to accept Islam.

According to Hassan bin Sabith (RA) poetry for Hazrat Abu Bakr Siddique (RA):

اذا تذكرت شجوا من أخى ثقه

When you remember someone's sorrows

فاذكرا خاک ابو بكر بما فعلا

So, remember Abu Bakr Siddique (RA)

خير البريه اتقاها و اعدلها

He was the most pervasive and fair in the world

الا النبى ﷺ و اوفاها بما سهلا

Apart from this, you were the most loyal and conservative of Prophet Muhammad (صلى الله عليه وسلم)

والثانی الثانی المحمود مشهدہ

You were the one who turned towards Allah and was

accompanied in the Cave

و اول الناس منهم صدق الرسلا

And you were the first to confirm the

Messenger of Allah (ﷺ)

2.1. The light of faith and its preaching

Just after accepting Islam Hazrat Abu Bakr Siddique (RA) began to propagate it. He started giving invites to all those people whom trusted, and you had good relations with them. After accepting Islam, you have dedicated whole life to Islam. Those who accepted Islam by his efforts and invitation, among them include Hazrat Uthman Ghani (RA), Hazrat Zubair ibn Awam (RA), Hazrat Abdur Rahman bin Awf (RA), Hazrat Saad bin Abi Waqas (RA), Hazrat Talha bin Obaidullah (RA). All these gentlemen are counted in who get guaranty for Jannah from the prophet (ﷺ) (Ashre-Mubashira).

All these people accepted the Islam. In addition to this, Hazrat Osman bin Mazuon (RA), Hazrat Abu Ubaidah bin Jarrah (RA), Hazrat Abu Salma bin Abdul al-Asad (RA) and Hazrat Arqam bin Abi Arqam (RA) accepted

Islam. He took them to the Prophet (ﷺ) and they accepted Islam. Asma (RA), Ayesha Siddiqah (RA), Abdullah, Umme-Rumaan (RA) and the freed slave, Amir ibn Fahirah (RA) accepted Islam by preaching at home. (Seerat Ibn Hisham)

Hazrat Abu Bakr Siddique (RA) has made a small Masjid in the courtyard of his house where he used to pray in early Islam and recite Qur'an. During the recitation he became humble and a group of people gathered to listen to his recitation. It was the effect of Hazrat Abu Bakr Siddique's (RA) fervent recitation that many people entered the circle of Islam.

2.1.1. Hazrat Talha 's Acceptance of Islam

When Hazrat Abu Bakr Siddique (RA) accepted Islam, some prominent chief of Quresh consulted Hazrat Abu Bakr Siddique (RA) in dealing with. They sent Talha bin Obaidullah to bring Abu Bakr Siddique (RA) to their place of meeting (Dar-ul-Nadwa). When he brought Abu Bakr Siddiq (RA) to the place, then Talha bin Obaidullah said in a loud voice I invite Abu Bakr to worship for idols Lat and Manatt. Abu Bakr Siddique (RA) said! Who are those? Talha said God's daughters. Abu Bakr Siddique (RA) said! Then who is their mother? After hearing this, Talha became silent, nothing he has how to speak. Abu Bakr (RA) addressed Talha's companions to answer. They too were silent; they did not even respond. Talha saw his companions for a long time but they could not answer. Talha said to Abu Bakr (RA) that "There is no god besides Allah, and I testify

that Muhammad is the messenger of Allah (ﷺ)." Abu Bakr Siddique (RA) held his hand while hearing this and brought him to the Messenger of Allah (ﷺ).

(Ayun- ul-Akhbar)

2.1.2. Dialogue with Mafrooq bin Umro

Imam Hakim (ra) and Imam Behaqi (ra) wrote that on the tenth year of Prophethood, during the pilgrimage the Messenger of Allah (ﷺ) went to different tribes with Abu Bakr Siddique (RA) to invite towards Islam. They met a lot of senior leaders in this regard. Abu Bakr Siddique (RA) went to some leaders of a tribe and greeted them and then asked to them!

O guests of Kaaba! Which tribe you belong to? They answered! We are descendants of Bani Sheban bin Thalabah. The person who answered was a taller and a vigilant man, had black ringlets on his head, which was split into two parts and laying it on his chest. Abu Bakr (RA) suddenly remembered something. He asked this person! If I'm not making a mistake, then you are Mafrooq bin Umro. He said, "You know me well: I am Mafrooq bin Umro, and those are with me Hani bin Qabisah, Nauman bin Shareek and Musannah bin Harisa." Abu Bakr (RA) was aware of all the genealogy of the tribes. After hearing the answer of Mafrooq, Hazrat Abu Bakr (RA) said to the Messenger of Allah (ﷺ).

The Prophet (ﷺ)! My parents are sacrificed to you. They are the main people of their tribe, and none of other is above of them. If you allow me, I should talk to them clearly. The Messenger of Allah (ﷺ) said! Indeed, Hazrat Abu Bakr (RA) turn towards Mafrooq. He was a very fascinating person. He sits over to handle.

Hazrat Abu Bakr (RA) said! How many people are in your tribe?

Mafrooq: We are more than one thousand. And it's obvious that it's not a small number.

Abu Bakr (RA): How do you protect yourself?

Mafrooq: We always struggle for our safety. But the destiny of every nation is with them.

Abu Bakr (RA): How do you fight your enemy?

Mafrooq: When we come to war, don't ask what the nature of our wrath is. Currently, we just know that we fight against the enemy. We consider our horses more than children. And keep our weapons more expensive than camels. But victory and defeat are in the hands of Allah, sometimes we get victory and sometimes lose.

After that, Mafrooq said to Hazrat Abu Bakr! Maybe you guys are from Quresh?

Abu Bakr (RA) said. Yes! My brother: you are right, and you have heard that we have the Messenger of Allah (ﷺ), and he is the one and points out to Rasool Allah (ﷺ).

Mafrooq said! We have heard about him. Then he talked with the Holy Prophet (ﷺ). O my dear brother! What kind of invitation do you invite?

Rasool Allah (ﷺ) came forward and sat down, Abu Bakr (RA) stand beside him holding a cloth for shadow.

The Prophet (ﷺ) said, "I invite you to testify that there is no god other than Allah, and I am the messenger of Allah (ﷺ). I want you to be help me and protect me so that I cannot stop the commandments of Allah till I reach it. Quresh has set up to stop the work of Allah. They have denied the Allah's Messenger and Allah is indeed worthy of all praise.

Mafrooq asked! What kind of invitation do you invite?

In response to this, the Messenger of Allah (ﷺ) touched a few verses of the Quran, which he considered as unbelievers.

Mafrooq said! O my dear brother! By Allah! The invitation is good. The nation lied and abused who denied you.

Hani bin Qabisa and Musannah bin Harisa also supported him but in completely accepting of tawhid, they said sorry.

He said! we may live in Iran's neighborhood; they may have dislike to accept our Islam and will crush us. It's not about us to fight with them. Yes, we can help you in comparison with the Arab near tribes.

The Prophet (ﷺ) said: O Shebani Brothers! There is no evil in your answer, but obedience of Islam and Iranian rulers together is not possible at all. That can stand up with Allah's religion, who ready to protect from all over. Partial support does not comply with the spirit of Islam. Prophet (ﷺ) said that and stood up and held the hand of Hazrat Abu Bakr (RA) and went ahead.

(Khalifah-tur-Rasool)

2.1.3. Tests and trials

Hazrat Abu Bakr Siddique (RA) passed through tremendous trials like other companions. His head was clayed, he was badly beaten with shoes and thrown into the Masjid. Even his face was not recognized as well, and he was brought home to the quality of life and death.

Hazrat Ayesha Siddiqah (RA) said: "When the number of Muslims came to 38, Hazrat Abu Bakr Siddique (RA) requested to the Messenger of Allah (ﷺ) that the Prophet (ﷺ) openly announce about Islam in Masjid Al-Haram. They both reached to Masjid Al-Haram and Abu Bakr Siddique (RA) started the talk, Rasool Allah (ﷺ) was with him. He was the first man who preached people about Islam.

At this point the polytheists and their companions attacked and started beating badly. Utbah bin Rabiya sat on top of him and started slapping on his face with his shoes. The people of Banu Tayam came and said,

"If Abu Bakr dies, he will not leave Utbah bin Rabiya alive." After this bad situation, when he came to consciousness, his first question was that how was the Messenger of Allah (ﷺ). His father blamed him on this, because of him you have got this situation and you are still asking about him. His mother tried hard to feed some food, but he insisted that you should tell me about the goodness of the Messenger of Allah (ﷺ). When he came to know that the Messenger of Allah (ﷺ) is safe and in the Dar-ul- Arqam then he felt good. He went to see the Prophet (ﷺ) by the support of his mother. When Abu Bakr (RA) saw Rasool Allah (ﷺ) he hugs and kiss him his eyes gone wet with tears. Abu Bakr Siddique (RA) said, "There is nothing to be worried, it is sad that only he injured my face." She is my mother; she loves her son very much. You are blessed by Invite her to Allah and pray to Allah. Allah save her from hell by means of you. The Messenger of Allah (ﷺ) prayed for her and invited her to Islam and she became a Muslim immediately. (Al-Badayah wa Al-Nihayah)

2.1.4. Help of weak Muslims and release of the oppressed

Hazrat Abu Bakr Siddique (RA) was very humble and soft hearted. He used to help oppressed and poor. People who were unable to pay for debt he used to pay their debt. He used to feed hungry people. He could not afford to see someone being cruel or abusive and tried to save them from the oppression

that was being wronged. Those who believe in Islam in the early times of Islam, the infidels persecuted them with persecution. They attacked the mountains of oppression in every way, particularly with the slaves, who had accepted the invitation of Islam, they pressurized to apostatize them. Every method of cruelty tested them, so that they should be returned from religion, but the great Muslims were steadily stuck to Islam. Abu Bakr Siddique (RA) released many persecute from infidel's oppression, with his efforts.

1. Abu Bakr Siddique's (RA) father advice

Hazrat Abu Bakr Siddique (RA) had a method in Makkah that he used to buy old men, old women and freed them who used to accept Islam by narrated Abdullah bin Zubair (RA) that Abu Bakr Siddiq's (RA) father said one day, O my son! I see that you buy old slaves and freed them if you buy young and mighty people instead of old men, they will be with you. They will protect you from harm and will for you.

Hazrat Abu Bakr Siddique (RA) said, listening to this! O Father! This is my goal to achieve Allah's pleasure and happiness. (Seerat Ibn Hisham)

Allah will send down the Quranic verses in his favour:

فَاَمَّا مَنۡ اَعۡطٰی وَاتَّقٰی ۙ﴿۵﴾ وَصَدَّقَ بِالۡحُسۡنٰی ۙ﴿۶﴾ فَسَنُیَسِّرُہٗ لِلۡیُسۡرٰی ؕ﴿۷﴾ وَاَمَّا مَنۡۢ بَخِلَ
وَاسۡتَغۡنٰی ۙ﴿۸﴾ وَکَذَّبَ بِالۡحُسۡنٰی ۙ﴿۹﴾ فَسَنُیَسِّرُہٗ لِلۡعُسۡرٰی ؕ﴿۱۰﴾ وَمَا یُغۡنِیۡ عَنۡہُ مَالُہٗۤ اِذَا
تَرَدّٰی ؕ﴿۱۱﴾ اِنَّ عَلَیۡنَا لَلۡہُدٰی ۖ﴿۱۲﴾ وَاِنَّ لَنَا لَلۡاٰخِرَۃَ وَالۡاُوۡلٰی ﴿۱۳﴾ فَاَنۡذَرۡتُکُمۡ نَارًا

تَلَظّٰى ۚ ﴿﴾ لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۙ ﴿﴾ الَّذِيْ كَذَّبَ وَتَوَلّٰى ۗ ﴿﴾ وَسَيُجَنَّبُهَا الْاَتْقَى ۙ ﴿﴾ الَّذِيْ
يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ۚ ﴿﴾ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۙ ﴿﴾ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ
الْاَعْلٰى ۚ ﴿﴾ وَلَسَوْفَ يَرْضٰى ﴿﴾

(Surah Al-Lael: 5 - 21)

As for the one who gives (in charity) and fears Allah, (5) And believes in the best (religion), (6) We will facilitate for him the way to extreme ease (i.e., the comforts of Paradise). (7) But the one who is miser and deems himself self-sufficient, (8) And rejects the best (religion), (9) We will facilitate for him the way to extreme distress. (10) And his wealth will not help him when he will fall down (into Hell). (11) Of course, it is undertaken by Us to guide, (12) And in Our control is the Hereafter and the worldly life. (13) So, I have warned you of a blazing fire. (14) None will enter it but the wretched one, (15) Who rejected (the truth) and turned away (from it). (16) And saved from it will be the most God-fearing one, (17) Who gives his wealth (in charity) to become purified, (18) While no one has conferred any favor on him for which he would give a return, (19) But (he gave his wealth in charity) only to seek the Countenance of his Lord, the Highest. (20) And surely, he will soon be happy. (21)

2. Release of Hazrat Bilal (RA)

Before accepting Islam Hazrat Bilal (RA) was a slave of Makkah's leader Umaiyah bin Khalaf. This person was cruelly oppressing him. This series of violence did not break any day, every day new way would be used for violence and torture. He kept him hungry for 24 hours and took him in the afternoon to the sun, and the lied

down him naked back on the burning sand and ordered his slaves to put heavy stones on it. His hands were tied with heavy stones on his chest, and they were said to be punished if they do not deny Islam. Hazrat Bilal (RA) refused to apostate with patience and called Ahad, Ahad (God is one). He was the only person in the weak Muslims who was lying on Islam strongly. He did not fulfill the demands of the Kafir and kept calling them openly by Tawhid.

The Prophet (ﷺ) aware about Hazrat Bilal (RA) condition and felt deep sorrow for him. Hazrat Abu Bakr Siddique's (RA) house was in the midst of the Banu Jumah, so he could see the tyranny of Hazrat Bilal (RA) on his eyes and be very scary to save him from the cruelty of Umaiyah bin Khalaf. Keep thinking one day when Umaiyah bin Khalaf made a lot of wrongdoing, Abu Bakr (RA) could not stand with, then he reached Umaiyah bin Khalaf and told him!

O Umaiyah! Do not do wrong this slave at all. What is harm for you in this that he worships a God, if you please him, then it will be beneficial for you on the Day of Judgement. Umaiyah bin Khalaf said with great insight, I do not listen about your Day of Resurrection; I will do whatever it come in my heart. This is my slave, and do as I wish to behave with him.

Hazrat Abu Bakr Siddique (RA) again tried to convince Umaiyah that this slave is so weak to oppress such a crime against you. Do not be ruin Arab national traditions by doing this. Umaiyah did not like his explanation. Finally, he exhausted one day and asked

Abu Bakr Siddique (RA), "If you have so compassionate with him then why do not you buy it from me?"

Abu Bakr Siddique (RA) went to the occasion and asked him what the price would be. Umaiyah bin Khalaf was very clever man, he thought that Abu Bakr Siddique (RA) had a slave whose value is very high in Makkah. That slave named Fastas, was very intelligent and hard worker would exchange instead of Bilal. Abu Bakr Siddique (RA) will never be ready to give him that this case will be closed. So, keeping this idea in mind, he said give me your Roman slave Fastas and take Bilal. Abu Bakr Siddique (RA) got ready immediately. Umaiyah anticipated when he saw that he was ready to make a deal so quickly. He said I would take Fastas and also forty Oqiya silver. Umaiyah thought that Abu Bakr Siddique (RA) would not agree on doing business now. But Umaiyah was surprised that Abu Bakr Siddique (RA) also agreed and the deal was fixed. Umaiyah was in a delight that he had done a big deal. He was very pleased to take forty Oqiya silver and slave Fastas by offering the title of Hazrat Bilal (RA) to Abu Bakr Siddique (RA).

He laughed very loudly and said, 'O son of Qahafa! If I would be in your place, then I will not buy this slave in exchange for a sixth part of a dirham.

Abu Bakr Siddique (RA) looked at him and said! O Umaiyah! So, you do not know the value of this slave, ask me about it. Yemen's kingdom is also less in return. Abu Bakr Siddique (RA) took the Bilal (RA) in the honor of Rasool Allah (ﷺ) and told him all the story. Rasool Allah (ﷺ) was very happy and said to Abu Bakr (RA)!

Make me partner in this noble cause. Abu Bakr Siddique (RA) said. O Messenger of Allah (ﷺ), be a witness, I freed Bilal. The Prophet (ﷺ) prayer for him.

3. Hazrat Amir ibn Fahirah's (RA) freedom

Hazrat Abu Bakr Siddique (RA) also freed Hazrat Amir bin Fahirah (RA). He was the slave of an infidel who tortured him for accepting Islam. Hazrat Amir ibn Fahirah (RA) was accompanied with Rasool Allah (ﷺ) in the journey to Madinah (Hijrat). He took part in battles of Badr and Uhud. He participated in the incident of "Bayr e Mauna "and martyrdom in the incident.

4. Nahdia and Bint Nahdia independence

He also saved the Nahdia (RA) and her daughter from the cruelty of infidels. They were slave of a female belong to Bani Abdud-Dar. Lord lady of Nahdia (RA) took swear of God of Ka'ba that she never let them free. Abu Bakr Siddique (RA) was passing there by chance. He said, 'O mother of someone!' Break your oath and pay it for yourself. This woman said that you have ruined them, you only release them. Abu Bakr Siddique (RA) said, "How much will you would demand for them?" She told the price and immediately Abu Bakr (RA) said! "I bought them and now they are free." With this he told Nahdia (RA) and her daughter to return all the things of that woman back. Nahdia (RA) said, now return or grind the dough by completing the

work. Hazrat Abu Bakr Siddique (RA) said! The way you want. (Seerat Ibn Hisham)

Allah said about Hazrat Abu Bakr Siddique (RA) in Surah Al-Baqarah:

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ

عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ O

(Al-Baqarah – 274)

Those who spend their wealth night and day, secretly and openly, __ they have their reward with their Lord, and there is no fear for them, nor shall they grieve.

5. Hazrat Nafey (RA)

When Hazrat Nafey (RA) also accepted Islam, he was also slaves and his master used to wrong with him. Hazrat Abu Bakr Siddique (RA) buy him from his master and freed.

6. Hazrat Murrah bin Abu Usman (RA)

Hazrat Abu Bakr Siddique (RA) bought him and freed for the sake of protecting him. After the victory over Iraq, he has been given a land near Basra where his generation is still present.

7. Hazrat Suleman bin Bilal (RA)

He was very handsome and smart man. Hazrat Abu Bakr Siddique (RA) also bought him and freed. He died in Medina.

8. Hazrat Saad (RA)

Hazrat Saad (RA) was the slave of Saad bin Abi Waqas (RA). Hazrat Abu Bakr Siddique (RA) had released him by saying the Messenger of Allah (ﷺ). There are several Hadiths narrated by him is in Imam Basri, Imam Tirmidhi and Ibn Majah.

9. Hazrat Shadeed (RA)

Hazrat Shadeed (RA) was also the freed slave of Hazrat Abu Bakr Siddique (RA). Imam Ahmad bin Hanbal (ra) narrates from Hazrat Qais bin Abi Hazim that I saw that there was a branch of palm tree in the hands of Hazrat Omar Farooq (RA), by which he was nodding the people to sit and saying that listen to the caliph of Holy Prophet (ﷺ) then Hazrat Shadeed (RA) the freed slave of Siddique-e-Akbar (RA) came very intense and had a scripture in his hand that he read the people. Hazrat Abu Bakr Siddique (RA) said in this verse that Allah is a Witness, I have not done anything wrong with you, and I order you to obey Allah (ﷻ).

10. Hazrat Kathir bin Ubaid al-Tamimi (RA)

Hazrat Kathir bin Ubaid Al-Tamimi (RA) is also among the freed slaves of Hazrat Abu Bakr Siddique (RA). Ibn Habban (ra) has counts him in the rightest narrators and also narrated a hadith that he heard from Hazrat Anas (RA) that Allah Almighty says,

"Son of Adam!" As long as you have hopes for Me and will keep calling Me, I will forgive you.

11. Hazrat Ame-Amees – Zunirah (RA)

When she released, by coincidence she became blind. The unbelievers said, "their idols Lat and Manatt snatched your sight." She said that you are liar, by Allah! there is no power to profit and harm. Along with that Allah Almighty returned her vision back.

(Ma-sha-Allah)

12. Hazrat Labinah (RA)

Hazrat Abu Bakr Siddique (RA) passed from a tribe Banu Momil a branch of Banu Eddy; he saw a slave girl Hazrat Labina (RA). She became a Muslim. Hazrat Omar Farooq who was not a Muslim at that time, used to beat her very much that she should leave Islam. When he became tired, he took rest a bit and again started beating her. Hazrat Abu Bakr Siddique (RA) bought her and freed.

13. Hazrat Hamamah (RA)

She was the mother of Hazrat Bilal (RA), who was sentenced to extreme injustice in accepting Islam. Hazrat Abu Bakr Siddique (RA) freed her.

14. Hazrat Abu Fakihyah Yasaar Razdi (RA)

Umaiyah bin Khalaf and his son Safwan put in chains on his feet and laid him on the sand and put heavy stones on his back. Sometimes they throttle his neck to force him to become unconscious. Hazrat Abu Bakr Siddique (RA) bought and freed him.

3.0. Love and Obedience with Rasool Allah (ﷺ)

"When the Prophet (ﷺ) proclaimed the Prophecy and Prophethood and invoked people of Makkah. People became opposed to him and started hurting the Prophet in such a way. Hazrat Abu Bakr Siddique (RA) was also the victim of these conditions, but even when he saw that they are hurting the Messenger of Allah (ﷺ), without any fear he goes forward to help and tried to save him.

Hazrat Abu Bakr Siddique (RA) was the true lover and the great sacrificing one. Here are some examples of his courage and bravery.

It is narrated from Hazrat Anas (رضي الله عنه) that the Messenger of Allah (ﷺ) said, I have been so teased in the way of Allah that no one else scared.

(Fateh Al-Bari)

Narrated from Abdullah ibn Umro bin al-Ass (RA) that one day the Prophet (ﷺ) was praying at the Ka'ba Uqbah bin Abi Moet came and tie a sheet of cloth in the neck of Prophet (ﷺ) and twisting it. When Hazrat Abu Bakr Siddique (RA) came to know, he came back and caught him and took him away from the Messenger of Allah (ﷺ) and said,

اَتَقْتُلُوْنَ رَجُلاً اَنْ يَقُوْلَ رَبِّيَ اللّٰه

Do you want to kill a person? Who says

that my Lord is Allah. (Bukhari)

The infidels left the Holy Prophet (ﷺ) and attacked on Hazrat Abu Bakr (RA), started to beat him badly. They caught Hazrat Abu Bakr (RA) from the head and stared pulling his hairs and beard. They wounded his head. It is also mentioned in a narration that Utbah bin Rabiya hit the head and face of Hazrat Abu Bakr Siddique (RA) and injured so much that he fell down and became unconscious. It was such that the people understood that he would not survive now. (Ibn Hisham)

3.1. Miscellaneous Events

1. In the Valley of Abi Talib with the Prophet (ﷺ)

Due to the social boycott of infidels of Makkah, the Messenger of Allah (ﷺ) went to the valley Abi Talib with his family and people of Banu Hashim. There were a lot of difficulties and oppression for three years on the family of Prophet (ﷺ), there is no example found of that kind of tyranny. They compelled to eat leaves of the wild trees. In such a situation, living of these noble figures is itself a miracle. Hazrat Abu Bakr Siddique (RA) joined himself in this trouble, and with him he also remained in the valley of Abi Talib. When the Messenger of Allah (ﷺ) saved from there, he too came out from there. (Seerat Khulafah-e-Rashiden)

2. Who is the bravest one?

Once Hazrat Ali (RA) was in Kufa. He came to the Minbar (Stage) and ordered to keep silence the people so that the people can inform from the predecessors. He inclined for attention and said to the people! Tell me who is the bravest?

People said, O Amir Al-Muminin! Obviously, you. He said, "I did not challenge anyone to fight against me (fighting for the battle), but I took full revenge." But you can tell me who is the bravest in the people. People said we do not know. You can tell who can be? Hazrat Ali (RA) said that the bravest man is Abu Bakr Siddique (RA). Because we made a tent for the Messenger of Allah (ﷺ) on the day of battle of Badr to monitor the field. We said, "Who will be with Rasool- Allah (ﷺ), so that the polytheists cannot harm him." So, by Allah! No other companion except, Abu Bakr (RA) did approach to Rasool Allah (ﷺ). Abu Bakr Siddique (RA) stood before him and stood with the sword. If enemy come closer to Rasool Allah (ﷺ) he just wore it with the sword. And he said! grieve! You want to kill someone who says that my Lord is Allah. So, Abu Bakr (RA) is the bravest man. (Sahih Bukhari)

3. Attestation of Ascension

It was the brunch time The Prophet (ﷺ) was sitting near Bait Ullah and reciting praise of Allah. The enemy of Allah Abu Jahl was near there. When he saw the

Prophet (ﷺ) he came nearby and said, "O Muhammad!" "What is the matter, is there anything new?"

The Messenger of Allah (ﷺ) said! I was hospitalized tonight for ascension. Abu Jahl started laughing and asked with fun which direction?

The Messenger of Allah (ﷺ) said, towards the Bait-ul-Maqdas (Philistine).

Abu Jahl apparently showed his sincerity and said, "You have been invited to Baitul-Maqdas in the night and you came in front of us in the morning." Then smiled and started asking! O Muhammad (ﷺ) if I gather people, then you will describe what Allah has revealed to you. The Messenger of Allah (ﷺ) said yes.

So, Abu Jabal began to gather people happy and told them about the Prophet's statement. People gathered and began to wonder about this news unbelievable. At that time, some people reached Hazrat Abu Bakr Siddique (RA) and also told him about his statement on the hope that separation between them. Because they understood that when Abu Bakr (RA) heard this news, he would betray Rasool Allah (ﷺ).

But when Hazrat Abu Bakr Siddique (RA) heard this, he said! If the Prophet (ﷺ) said this, it would surely be correct. Then he said, "Bad for you!" I will also confirm his wisdom more than that. When I confirm that the revelation of the Prophet (ﷺ) in the morning and

evening, how will not confirm that you have been blessed with the Holy Prophet (ﷺ)?

Then Hazrat Abu Bakr Siddique (RA) left him and hurriedly came to The Messenger of Allah (ﷺ). Rasool Allah (ﷺ) telling the details of the ascension. Whenever the Messenger of Allah (ﷺ) said something, Hazrat Abu Bakr Siddique (RA) says that you have spoken the truth. So, on this day the Messenger of Allah (ﷺ) put his name **SIDDIQUE**.

(Al-Badayah wa Al-Nihayah)

4.0. Migration of Abu Bakr Siddique (RA)

4.1. Departure for Abyssinia

When the Messenger of Allah (ﷺ) saw that the infidels have indigestible the lives of Muslims who accept Islam. The Prophet (ﷺ) said, "If you migrate to Abyssinia, it is better, because the king of the city takes care of his people, and he does not give any opportunity to hurt them. And no one does wrong with them. You should go there and stay there until Allah brought you out from any harm to which you are suffering from disaster.

With the permission of Holy Prophet (ﷺ), many Muslims who migrated to Abyssinia to brought opportunity.

When Quresh came to an end of the oppression on Makkah, Hazrat Abu Bakr Siddique (RA) also intended to emigrate with the permission of Rasool Allah (ﷺ). Hazrat Abu Bakr (RA) was ready to go, on the four-way distance from Makkah he met Ibn Daghna the head of the tribe Qara near Berk al-Ghamid. Ibn Daghna asked where to go? Hazrat Abu Bakr (RA) said, "My nation has solemnly persuaded that I am going out of Makkah to serve my Lord."

Ibn Daghna said, "You are a good-doers man, you should not go out of Makkah and your people should no need to drive you out from Makkah." I take my asylum. You go back and worship your Lord in Makkah.

So, Hazrat Abu Bakr (RA) returned back to Makkah under Ibn Daghna's asylum.

Hafiz ibn Hajar (ra) discusses the view of Ibn Daghna while talking to him. This is the view of Ibn Daghna for Hazrat Abu Bakr's greatest affidavit. Ibn Daghna mentioned here the same attributes of Hazrat Abu Bakr Siddique (RA) which was narrated by the Messenger of Allah (ﷺ). It is a strange consensus and is very important because the attributes of the Messenger of Allah (ﷺ) were the most beneficial attributes that Hazrat Khadija-tul- Kubra (RA) said at the time of first reviling. (Al-Asaba)

Ibn Daghna insisted leaders of Quresh very much and said that the person of such a righteous is expelled to which people can make pride. Hazrat Abu Bakr Siddique (RA) used to recite Quran and worship it there as a Masjid in the courtyard of your house. He had a lot of influence on the local women and children of reading Qur'an. They came close to listening to his recitation. Polytheists were dislike this, they complaint to Ibn Daghna to stop him to reciting Quran. Ibn-Daghna forbid Hazrat Abu Bakr Siddique (RA) to read the Qur'an loudly and said, "If you read the Quran with a loud voice, then I will take my asylum back." Hazrat Abu Bakr Siddique (RA) said, "I left your asylum and consider my refuge in Allah, but I cannot abandon the Quran recitation." (Seerat Ibn Hisham)

When Hazrat Abu Bakr (RA) got rid of Ibn Daghna safety a person of Quresh got him on the way and told badly and put dust on his head, during that, Waleed bin Mughirah or Aas bin Wail was passing there. He said that what is all this to you. Hazrat Abu Bakr (RA) went away saying that my Lord is so big and tolerant? He repeats it three times.

4.2. Second allegiance of Aqabah

In 13th Nabvi 73 people, in another narration 70 people came to meet Rasool Allah (ﷺ) from Madinah. They also accompanied the people who took participation in First Oath of Aqabah, included many prominent companions of Madinah. The Prophet (ﷺ) set a valley area of Aqabah for meeting. He ordered that no one woke up and did not wait for any disappearance. These people hide from the eyes of the infidel's people in night's darkness, and reached the fixed place, and then the Prophet (ﷺ) was present with his uncle Abbas (RA) and Hazrat Abu Bakr Siddique (RA). In such a difficult situation, it would have to take a big risk to alleviate the Prophet's (ﷺ) hand. It was so strange to donate up their everything.

(Seerat Ibn Hisham)

4.3. Migration to Madinah

Shortly after the migration of Abyssinia Rasool Allah (ﷺ) allowed Muslims to migrate to Medina. People migrated to Madinah in large numbers. Hazrat Abu Bakr Siddique (RA) also asked permission for migration, and then the Messenger of Allah (ﷺ) said!

لا تعجل لعل اللّٰه يجعل لک صاحبا

Does not hurry, Allah Almighty can emigrate

you with me.

There was a time that apart from Hazrat Abu Bakr Siddique (RA) and Hazrat Ali al-Murtaza (RA) and the Messenger of Allah (ﷺ) only those people left in Makkah who did not have the resources to migrate. Then it also came to pass that the Prophet (ﷺ) ordered the immigration.

Hakim (ra) narrated from Hazrat Ali (RA) that the Messenger of Allah (ﷺ) discovered from Gabriel Amin (as), who will migrate with me. Gabriel Amin (as) said. Abu Bakr (RA).

It is narrated by Abdullah ibn Abbas (RA) that the Messenger of Allah (ﷺ) has given the permission to migrate to Madinah by this verse.

وَقُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ صِدْقٍ

وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

And say, "O my Lord, make me enter a rightful entrance and make me exit a rightful exit, and grant me from Your Own a power, favored (by You)." (80)

(Surah Bani Israel - 80)

Immediately after receiving orders from the Almighty Allah on Thursday afternoon, while everyone is in the homes of their summer sunshine and to avoid heat stroke, Rasool Allah (ﷺ) came to Abu Bakr (RA) house. Hazrat Abu Bakr Siddique (RA) understood that the order of migration would be came. Rasool Allah (ﷺ) asked Abu Bakr (RA) is there anybody out sider in your house, he said: no. "The family of the Prophet (ﷺ) is at home. When he was satisfied that there was none other than Hazrat Abu Bakr (RA) and his two daughters, Hazrat Asma (RA) and Hazrat Ayesha (RA), Rasool Allah (ﷺ) said! The order of migration towards Madinah has come down.

Hazrat Abu Bakr (RA) asked, "Who will be accompanying with you in this journey?" Prophet (ﷺ) said, "You will travel with me." After hearing this, tears dropped from eyes of Hazrat Abu Bakr Siddique (RA). Hazrat Ayesha Siddiqah (RA) says that I saw my father Hazrat Abu Bakr Siddique (RA) crying in this joy even though I did not think anyone would cry in happiness.

He said, "O Messenger of Allah (ﷺ) I bought two camels already and have kept it fresh with food." One of them is yours. Prophet (ﷺ) said, "I will pay the cost of this camel." So, it was priced and Hazrat Abu Bakr Siddique (RA) was to be accepted. Since then, migration has begun.

Hazrat Ayesha (RA) and Hazrat Asma (RA) started preparing the goods as soon as possible. They kept ready grounded barley bags and food items. Nothing was found to tie it immediately, so Asma (RA) cut off a piece of cloth from her waist and tied it. At this time, women used to wear a cloth on their waist, which were called as a guard, therefore, the Prophet (ﷺ) given her the title "Zat-ul-Nataqin".

According to the revelation of the Prophet (ﷺ), he ordered to Hazrat Ali (RA) to sleep on prophet's bed at night and return all deposits to their owners in the morning and come to Madinah.

According to the polytheists of Makkah that night they had to attack on Rasool Allah (ﷺ) to kill him, so that from evening the house of Rasool Allah (ﷺ) was in siege. They were waiting that Rasool Allah (ﷺ) come out from home intent of prayer at night, and then they will suddenly be attack and kill him.

The Prophet (ﷺ) came out of his house in the midnight of Thursday and Friday and recited this verse.

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ

فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾

And We have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so, they do not see. (9)

(Surah Yaa-Seen – 9)

The Prophet (ﷺ) recited the verses and threw a fist of the dust towards the infidels and went out of the midst of them to the house of Hazrat Abu Bakr Siddique (RA). No one can see him.

Hazrat Abu Bakr Siddique (RA) handed over both camels to Abdullah bin Ariqat, who belong to the tribe of Vael bin Bakr. He was a man of disbelief but was an expert guide and trustworthy. He was accompanied to guidance to mediate from a safe way on the wages.

Hazrat Abu Bakr Siddique (RA) was waiting for Rasool Allah (ﷺ). The Holy Prophet (ﷺ) and Hazrat Abu Bakr Siddique (RA) went out of the window on the back of his house and walked down side of Makkah, on a four-miles walk in a mountainous way they reached to a cave named "Sor" to hide.

Hazrat Ali Murtaza (RA) was sleeping on the prophet's bed infidels of Makkah stood on the surrounded by houses. When they saw someone sleeping on the bed, used to think about the Prophet and wait for him to wake up and forth out. Hazrat Ali (RA) awakened for Fajr prayer, so infidels asked him where the Prophet is. Hazrat Ali (RA) said, "How do I know?" You guys

keeping watch. You know better than me because I was sleeping all night.

The infidels captured Hazrat Ali (RA), beat him and arrested for a while. Later they left Hazrat Ali (RA) and ran to search of the Messenger of Allah (ﷺ). Hazrat Ali (RA) returned all the deposits with satisfaction.

It is a matter of special attention that the disbelievers of Makkah were enemies of the life of the Prophet (ﷺ), but they trusted on him for their deposits. They were confident that all of their precious things, jewelry, gold, and silver were used as deposits to Rasool Allah (ﷺ). Rasool Allah (ﷺ) fulfill his responsibility, he appointed his brother to return all the things to their owners.

After leaving Hazrat Ali (RA) infidels immediately went to Hazrat Abu Bakr's house. Abu Jahl asked to Hazrat Abu Bakr's (RA) daughter Hazrat Asma (RA), where is your father? She said! I am not aware about him. After hearing this, Abu Jahl hit her face with a loud slap that had broken down the earrings of her head. Then the disbelievers spread to Makkah and its sides to find them. But no one could know. Eventually, they declared that the person who brought Muhammad (ﷺ) alive and arrestee will be awarded a hundred camels. Many people heard of this kind of advertisement and searched for the Prophet (ﷺ) far from Makkah.

1. Uneasiness of Abu Bakr Siddique (RA)

Hazrat Umar Farooq (RA) narrated that when Hazrat Abu Bakr (RA) went towards cave with the Messenger of Allah (ﷺ), he used to walk in front of the Holy Prophet (ﷺ), seldom behind and ever left or right. The Prophet (ﷺ) discovered the reason for this. Hazrat Abu Bakr Siddique (RA) said! when I fear that enemy would be sitting in an ambush somewhere." I feel like I follow you, then I would fear that anyone would be able to attach from back I came behind. I'll go Just like right and left walking. (Behaqi, Hakim)

Hazrat Omar Farooq (RA) said that the Prophet (ﷺ) was walking on his toes on the night so that the enemies should not know their positions. Even it hurt the feet of the Prophet Muhammad (ﷺ). When Siddique Akbar (RA) saw this situation, he lifted the prophet (ﷺ) on his shoulders and began to race, even reached the cave.

2. In the Cave

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي
الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَ
يَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ۭ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۭ
وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

If you do not help him, (it makes no difference to the Prophet, because) Allah has already helped him when the disbelievers expelled him, and he was the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allah is surely with us." So, Allah caused His tranquility to descend on him, and supported him with troops that you did not see and rendered the word of the disbelievers humiliated. And the word of Allah is the uppermost. Allah is Mighty, Wise.

(Surah Toubah - 40)

Hazrat Abu Bakr Siddique (RA) said at reaching the cave that you do not enter it, first I will enter and see anything harmful. If anything was discomfort able in it, then I presented before him instead of you. So, Hazrat Abu Bakr (RA) went on inside the cave and cleaned it. There were a few holes on one side. Hazrat Abu Bakr (RA) closed them with his cloths. But two holes were still remaining, he put his feet over the holes. Then he called Rasool Allah (ﷺ) to come in. He went inside and slept with the head on Siddique Akbar (RA). Something bite on the feet of Hazrat Abu Bakr (RA), but he feared that the Prophet (ﷺ) would not be awakened. But their tears went down on the face of the Prophet (ﷺ) and the eyes of the Prophet (ﷺ) were opened. Rasool Allah (ﷺ) asked! What is this Abu Bakr? He spoke! My parents sacrifice on you something bite on my foot. The Messenger of Allah (ﷺ) put his saliva on the injured place and trouble was vanished. It is in a narration that the effect of this

poison was revealed in the last time of his death, and that was the reason for his death. (Zarqani)

Both the sacred personalities spent three nights here, Friday, Saturday, and Sunday. During this time, Abdullah (RA) son of Abu Bakr (RA) stayed outside the cave for their guard. Hazrat Ayesha Siddiqah (RA) said, "He was the wise and responsible person. " Before the sunset he used to come back from them. In Makkah, as he said in the morning, he spent the night here and then remembered the conspiracy against both of them. When the darkness became deeper, the news reached to the cave.

Amir bin Fahirah (RA), Hazrat Abu Bakr's released slave kept the goats and used to bring the goats to them when the night passed. The two gentlemen used to drink milk easily. Then in the morning the Amir Bin Fahirah (RA) would drives the goats back. He did the same in three nights. (Bukhari)

After going Abdullah bin Abu Bakr (RA) to the Makkah Amir bin Fahirah (RA) hooked the goats on their marks so that the marks were destroyed.

(Seerat Ibn Hisham)

After the evening, Hazrat Asma bin Abu Bakr (RA) brings the food for both secretly. Hazrat Abu Bakr Siddique (RA) kept some money to fulfill the travel needs during the journey. It is narrated that the amount was five thousand dirhams.

3. Searching by Quresh

Hazrat Anus (RA) narrated that Hazrat Abu Bakr (RA) told me, "The Messenger of Allah (ﷺ) was in the cave, and Quresh came up to the mouth of the cave and looking there all the way standing there. So, I asked the Messenger of Allah (ﷺ), I fear that there is no harm to you in front of my eyes. We are in the cave and the Quresh of Makkah is above the Cave, if any of them look at our feet, then they will surely see us below.

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

"Do not grieve. Allah is surely with us."

Rasool Allah (ﷺ) asked to Hazrat Abu Bakr Siddique (RA)! What do you think about two people, whose third is Allah? Allah is with them.

Almighty Allah (ﷻ) raised a tree on the mouth of the cave and ordered the pigeons couple to take the nest and they laid it to the eggs. Allah ordered the spider to make a mash on the mouth. Then when the people of Quresh came in search of the Prophet (ﷺ), then one of them tried to look at the cave, except for pigeon he did not see anything, and they told their companions that there are pigeons no one can go in the cave. It is written in Mawahib Ludnia that the pigeons who are blessed in Haram are from those pigeons. The Prophet (ﷺ) blessed and prayed for them.

4. Departed from Cave to Madinah.

After three days, there was a decrease in the search of Quresh, the Holy Prophet (ﷺ) intended to leave Madinah. It is narrated from Hazrat Ayesha (RA) that Hazrat Abu Bakr (RA) hire a man from the tribe of Banu Addel, whose name was Abdullah bin Ariyqat Lassy, although he was a polytheist, but was a trustworthy man. He was specialist of the desert and the wilderness. Earlier, the matter of migration on the wages was fixed. Both the gentleman gave him their animals and their pledges and promised him to take the camels after the third night and reach the cave. So, on Monday night, 1st moon in the night of Rabbi al-Awwal, according to 16th September 622AD, Abdullah ibn Ariqyat was present with ride. The Messenger of Allah (ﷺ) traveled to Madinah, along with Hazrat Abu Bakr (RA) and Amir ibn Fahirah (RA). (Bukhari)

Abdullah ibn Ariqyat first took them towards Yemen, in the direction of the south went far enough, then turned west and turned towards the beach, then on a path which ordinary people did not know they turned to the north. This route was near the coast of the sea. Rarely people traveled on it.

Ibn Is'haq (ra) mentioned the places where they passed. He wrote that the guide of the Prophet (ﷺ) took them towards the south, then along with the coast, as well as cut the way from south of the Esphan, then passed through the Amaj and then cross the road after Qadid and went to Kharar than Shaniat al-Mar'rah passed. Then Laqaf then arrived in the

wilderness of Laqaf. Then go from the turn of the Majah, then Zual-Ghazween and enter the valley of Kashar. Then in the midst of the turning point of Dhajadaj. Then turn Ajrad. Then sides of Biyaban-e-Tahen and pass-through valley of Zu-Slim. Then it came to Ababeed then Fajah and Uraj. Here, the caravan of the Prophet (ﷺ) was tired of walking on his camel. There Rasool Allah (ﷺ) took a camel from a person from the tribe of Aslam. Aws bin Hajar also sent one of his slaves with them. From here, the right side of Kubah reached Shaniat-ulahir and after reaching the Valley of Raim finally reached the Quba. (Ibn Hisham)

On one camel Rasool Allah (ﷺ) was riding. Hazrat Abu Bakr (RA) and his slave Amir bin Fahirah (RA) were on other camel. Abdullah ibn Ariqyat used to sit ahead on his own camel to move forward. People were aware of Hazrat Abu Bakr Siddique (RA) because he used to pass often in the field of Syrian trade. People were not aware of the Messenger of Allah (ﷺ). Therefore, the person who meets the path asks Hazrat Abu Bakr (RA) about Rasool Allah (ﷺ). Who are moving ahead of you? Hazrat Abu Bakr (RA) replied,

هٰذَا الرَّجُلُ يَهْدِيْنِي السَّبِيْلَ

this person tells me the way.

It would mean that the way for next life and the best way to tell.

5. Taking rest on the way

Mentioned in Bukhari Sharif, Hazrat Abu Bakr Siddique (RA) narrated that we kept walking day and night. On the other day the sun became very intense during the afternoon, so I looked around to see if there is a shadow, we can take short stay, then I saw some shade under a rock. I reached there and started cleaning then spread my cloth sheet on the floor. I requested Rasool Allah (ﷺ) that you should sleep for a while. And I'll keep track of you. Then suddenly I saw a cowboy there. Abu Bakr Siddique (RA) asked to the boy whose slave is you. He told the named a person that I knew. I said, your goat has milk. He spoke. Yes. I ask him to give us milk. he spoke. Yes. Then he caught a goat out of the goats and said to him, "Clear the dust and dirt out of it." Then he slapped his hand on each udder. And gave me milk. I had a pot of milk. I tied one piece of cloth on its mouth. Then I put remaining water in the milk, so I said to the Messenger of Allah (ﷺ), please have some milked. Even I became happy. Then we went ahead and Quresh Makkah did not know anything about us.

6. Pursuit of Suraqah bin Malik

The father's name of Suraqah is Malik bin Jaesham Kinani. He was famous with his grandfather's name. The area of Rabegh was under the control of his tribe. Suraqah says that Qureshi's messengers came to us and said that whoever will bring Muhammad (ﷺ) and his companion Abu Bakr (RA), who brought alive or

dead will be found the prize (100) camels instead. Suraqah said, at that time, I was sitting in a meeting with my nation, Banu Mudlag so that a man came in front of me. He said, "I have just seen a few people near the coast. I think they are Muhammad (ﷺ) and his companion."

Saraqa says, I understood that these must be the same people, but I told this man that they are not those people. You have seen so-and-so. who have passed before us. Thinking that no one else should take the prize money, I sat in the party for a while, then went into the house and asked the maid to prepare a horse and take it to a distant mound and wait for me. Then I took my spear and came out from the back side of the house, and placing the point of my spear on the ground, I mounted my horse and galloped quickly to get there as quickly as possible. When I got close to them, I recognized them. Just then the horse stumbled and fell. Then I stood up and put my hand to the quiver to draw the fortune and find out whether I could harm them or not. Arab people used to draw fortunes with arrows and believed in it. Despite the prohibition of fortune telling, I continued to move forward in the temptation of reward.

I got so close to the Messenger of Allah (ﷺ) that I heard the voice of him reciting. And you (ﷺ) did not pay attention to me at all. But suddenly Hazrat Abu Bakr Siddiq (RA) turned towards me, and at once both the feet of my horse sank into the ground up to the knees and I fell down. Then I cursed the horse. And then he stood up, but the horse could not remove his feet from the ground. At that time, I did another fortune telling,

but the result was the same as before. Then I called for peace, so he (ﷺ) stopped. I rode my horse and approached them, and at the same time it occurred to me that when I had this trouble to reach them, they would surely succeed in their purpose. Then I said that your nation has set a reward of (100) hundred camels for you (ﷺ) and I have explained all the things that the people have with you. I want to do for them, then I offered you him the travel substance and some goods. But you (ﷺ) did not hurt me and did not take anything from me. He only said not to reveal our news. I requested that you give me some writing for Aman. He (ﷺ) ordered Amir bin Fahirah (RA) to write, and he wrote it on a piece of leather. (Bukhari)

When Hazrat Abu Bakr Siddiq (RA) saw Saraqa so close to him, he said with fear that this person wants to harm us. Rasool Allah (ﷺ) said! Don't be sad and Allah is with us.

When Saraqa bin Malik bin Jatham was about to leave after writing, the Messenger of Allah (ﷺ) said, "Saraqa, what will be your glory when the royal bracelets of Kasra will be worn on your hands?" He said that of Kasira bin Hurmuz? Hazrat Mohammed (ﷺ) said! Yes! Saraqa cheered in disbelief.

Saraqa became a Muslim at the place of Jearana during the reign of Hazrat Umar Farooq (RA), when Madain was conquered and the gold and gems of Kasra were presented to Hazrat Umar Farooq (RA), Hazrat Amirul Momineen (RA) called Saraqa (he was converted to Islam) and put the royal bracelets of

Kasra on his hands and said with his tongue! It is a great glory of Allah Akbar, Allah to wear the bracelets of Kasra in the hands of Saraqa Arabi. (Halabi)

Saraqa returned after taking the letter of Aman from the Messenger of Allah (ﷺ). Given that I have come to see, no clue has been found on this side.

Another incident happened during the journey that when the Messenger of Allah ﷺ left Makkah with Hazrat Abu Bakr Siddiq رضي الله عنه, Barrera bin Khazeeb رضي الله عنه, who had not believed until that time, heard the declaration of the infidels of Makkah that Muhammad (ﷺ) will be arrested and brought, he will be given a hundred camels as a reward. Falling into this temptation, Barrera bin Khazeeb also took seventy horsemen of the tribe with him and went in search. And found him in one place. The Messenger of Allah (ﷺ) asked them, "Who are you?" He said that I am Barrera bin Khazeeb. The Messenger of Allah ﷺ turned to Hazrat Abu Bakr Siddiq and said! O Abu Bakr (RA) our work is dry and cool and its end is peace and good. Then he asked which tribe you belong to. He said that I am from Banu Aslam. The Lord of the Universe ﷺ said! "Aslam "is good and peace then the Prophet ﷺ said! Which nation of Bani Aslam are you from? He said that from Banu Suham. Then he said! You got your share means you got your share from Islam. Hazrat Barrera bin Khazeeb heard this sweet conversation of the Prophet (ﷺ) and was surprised and asked who you are. The Prophet ﷺ said! I am Muhammad bin Abdullah (ﷺ), the true prophet of Allah. Upon hearing this, Hazrat Barrera (RA) became a Muslim at the hands of the

Prophet and the seventy riders who were with him also accepted Islam. (Seerat Abu Bakr Siddique RA)

7. Hospitality in the tent of Umme-Mabud

After passing through the area of Qadid they reached the tent of Umme-Mabud Atika bint Khalid. This lady was famous to entertain and hospitality of passengers. The Messenger of Allah (ﷺ) and his companions had finished food. Everyone was feeling hungry and thirsty. Hazrat Abu Bakr Siddiqi (RA) heard the reputation of the Umme-Mabud and he believed that he would manage to eat at her place of residence. So, the caravan stopped at the tent of Umme-Mabud. The Messenger of Allah (ﷺ) said to Umme-Mabud! If you have milk, meat, dates or anything to eat give it to us, we will pay it.

At that time, the severe drought had kept in all the areas, and the family of Umme-Mabud was also stunned. She responded with sensitivity, Wallah! At this time nothing is available in my house to present you. Rasool Allah (ﷺ) saw a very weak goat standing in a corner. The Messenger of Allah (ﷺ) said Hey! If you allowed me then I take the goat milk.

Umme-Mabud said! If this goat gives milk, then I myself serve you. It is a matter of distinction that this is so weak that cannot go to the ground. The Prophet (ﷺ) said! please allow me to milk. Umme-Mabud said! If you think you can get milk, then go ahead.

The Prophet (ﷺ) recited Bismillah and touches her udder. It filled with milk and goat spread her legs. The Prophet (ﷺ) started milking. A big vessel was filled with milk. He first bought this milk to Umme-Mabud. When she became a saturated then the Prophet (ﷺ) submitted his companions and at the end he drank himself. Then the Messenger of Allah (ﷺ) began to milk again and filled the vessel with milk and gave it to the Umme-Mabud. Then Rasool Allah (ﷺ) went away with his companions. (Khalifa-tur-Rasool)

8. Meeting with Zubair (RA) and Talha (RA)

During the journey the Prophet (ﷺ) met Hazrat Zubair bin Awam (RA) son-in-law of Hazrat Abu Bakr Siddique (RA), husband of Hazrat Asma bint Abi Bakr (RA), the cousin of Rasool Allah (ﷺ). Hazrat Zubair (RA) presented white clothes to the Prophet Muhammad (ﷺ) and Hazrat Abu Bakr Siddique (RA). They accepted with pleasure. (Sahih Bukhari)

The statement of Allama ibn Saad (ra) that Hazrat Abu Bakr Siddique's (RA) cousin Hazrat Talha bin Obaidullah Taimi (RA) also went to Syria in that era. In return from Syria, he also met Rasool Allah (ﷺ) and Hazrat Abu Bakr Siddique (RA). He also presented Syrian custom clothes in the service of both. People of Yasrab were waiting for Rasool Allah (ﷺ) very anxiously.

9. Concerning of Abu Qahafa

Hazrat Asma bint Abu Bakr (RA) narrates that when Hazrat Abu Bakr Siddique (RA) migrated with the Messenger of Allah (ﷺ), he took his entire penny with him that was six thousand dirhams. Father of Hazrat Abu Bakr (RA) Abu Qahafa, who was not a Muslim at this time, he was blind said!

Wallah! I feel as that Abu Bakr (RA) has gone, he has been hurt as well, he has taken all the money and has put us in trouble. Hazrat Asma (RA) said no grandpa! He has left a lot of wealth for us. Then she took some stones in a cloth and hid it with grandpa and said, "Look, this is the money." He said that it is good and enough for us.

10. Arrival in Quba

After eight days' journey, the Prophet (ﷺ) reached Quba in the afternoon Monday 12th Rabiul-Awwal 1AH according to 23th of September, 622 AD. At that time Quba was situated in a few miles away from Yathrib. But it counts the region of Yathrib suburbs. The people of the tribe Banu Umro bin Awf lived there. The light of Islam reached them. The news about departure of Rasool Allah (ﷺ) from Makkah to Madinah reached several days ago. So, Ansar-e-Madinah daily came to receive him from the morning until evening. When the sun was fast and unbearable, they returned home.

The Prophet (ﷺ) arrived at afternoon, at that time; the people of Quba were returning to the houses that a Jew had loudly called, O Arabs! Come on whose you are waiting for came. When listening to this voice, people ran to welcome the Prophet (ﷺ) and resounded the entire city with slogans. (Ibn Hisham)

After listening to this, the Muslims gathered with weapons welcome Rasool Allah (ﷺ). They gathered around him all around. When the Prophet (ﷺ) entered the Quba, the little girls of Ansar were reading this verse, expressing great pleasure in entering him.

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنَيَّاتَ الْوِدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعِ
اَيُّهَا الْمَبْعُوْثُ فِيْنَا جِءْتَ بِالْاَمْرِ الْمُطَاعِ
جَءْتَ شَرَفْتَ الْمَدِيْنَهَ يَا خَيْرَ دَاعِ

Badr moon was overwhelmed by us. As long as someone is praying, we have a prophet (ﷺ) who brought the order that must obey.

There are some narrations that these poetry children were read when Rasool Allah (ﷺ) entered the Medina

"Sanya-tul-wida" meant place to say goodbye guests. When people of Madinah used to say goodbye to the guests they came up to this place. That's why its name is famous by the passing of time.

There was an area three miles from Madinah which was called Alya and Naba. Some families of Ansar

residing here. The most prominent of them was the family of Umro bin Awf. The name of head of this family was Kulsum bin Al-Haddam. The Holy Prophet (ﷺ) stayed on his house. Hazrat Abu Bakr Siddique (RA) stayed on the house of Hazrat Khabib bin Asaf (RA).

(Seerat Ibn Kathir)

Those who from the Ansar had never seen the Prophet (ﷺ) till now, they greeted Hazrat Abu Bakr Siddique (RA) with their faith and patience. Even the sun came over the Messenger of Allah (ﷺ). It was difficult to distinguish who is the Messenger of Allah (ﷺ). Hazrat Abu Bakr (RA) removed the misunderstanding of people by shadowing the Prophet (ﷺ) in a very decent manner. Hazrat Abu Bakr (RA) came and shade on him with his sheet of cloth. People now know who the Messenger of Allah (ﷺ) is. (Sahih Bukhari)

11. Arrival in Madinah

After staying few days in the tribal area of Quba, on Friday, the Prophet (ﷺ) and Hazrat Abu Bakr Siddique (RA) departed to Madinah. On the way, there was a time of Friday prayer. The Prophet (ﷺ) performs Salat with three hundred people in the place "Batan-Wadi". This was the first Friday prayer and first sermon. A masjid was built on this place afterword named Masjid-e-Jumma.

12. Friday sermon

Hazrat Muhammed Rasool Allah (ﷺ) said! All praise is for Allah, I praise to Him. I seek His help, forgiveness and guidance, I believe in Him and do not disobey Him. I hate those who disobey him. And I bear witness that there is none worthy of worship but Allah. He is One and has no partner and that Muhammad (ﷺ) is His servant and Messenger. Allah sent Muhammad (ﷺ) with guidance, light and advice at such a time. While no messenger came to the world during this time. There was a lack of knowledge in the world, people were lying in error. Day of Resurrection is near and death is near. Whoever obeys the Messenger of Allah (ﷺ), then he has been guided, and whoever disobeys Allah and His Messenger (ﷺ) has certainly gone astray. He fell into negligence and error. I command you to fear Allah. Indeed, it is the best will of a Muslim to another Muslim to prepare him for the Hereafter and to fear Allah and order him to abstain from fornication. So, avoid what Allah told you to avoid. There is no more admonition than this, nor is there any mention of it. Taqwa is the best and true helper for a person who acts out of fear of Allah regarding the affairs of the Hereafter.

The person who will correct his affairs with Allah both outwardly and inwardly. And by doing this, his intention is pure and for the pleasure of Allah, then this (sincere reformation of external and internal) will be remembered for him in this world, and after death, when a person knows the need and value of deeds, then this store will be proved in the Hereafter. If one does not do this, he will wish on that day that his deeds

be kept away from him. If these promises are fulfilled, then there is no contradiction in his words and promises because he says that things do not change with me and I do not oppress my servants. So, fear Allah in your present and future, outward and inward affairs, and verily, whoever fears Allah, his sins are forgiven and his reward is increased. It is very successful and it is piety that removes the displeasure of Allah, His punishment and His anger, and piety will brighten the face on the Day of Resurrection and will be a means of raising the ranks of Allah's pleasure.

People! Take your share in piety and do not delay in obeying Allah. That is why Allah taught you His Book and showed you His way, or to distinguish between the true and the false. Just as Allah has treated you with kindness, you should also treat people with kindness and goodness and be enmity with the enemies of Allah. Strive in the way of Allah with full courage and focus. He has chosen you for Himself and named you Muslim so that whoever is going to be destroyed will also perish after the evidence is established and whoever is going to live will also live on the basis of clear proofs and no power and the help of Allah. Not possible without So, remember Allah often and act for the life to come, because whoever corrects the matter between himself and Allah, Allah will correct the matter between his people and this is because He is upon His servants. He rules and no one rules over him and Allah is the owner of everything and people do not own anything of Allah. Allah is the greatest and He gives us the power of goodness.

(Biography of Ibn Kathir, Al-Badayah wa Al-Nahiyah)

After the Friday prayer, he left for Madinah. He (ﷺ) had also informed his small tribe Banu Najjar about his arrival, so the people of this tribe were also with him (ﷺ) with their swords around their necks. The people of Banu Salim bin Auf tribe took hold the camel and wanted to stay with them. The people of other tribes also wanted him (ﷺ) to stay in their house. went He (ﷺ) said: Do not stop my she-camel, leave its saddle. He has received a command from Allah, wherever my camel sits, I will stay there. All eyes were on this camel. When she reached the neighborhood of Banu Bayazah, the chiefs of this tribe, Ziyad bin Waleed and Urwa bin Umar, went forward and took hold of the camel's head. After that, the camel reached the neighborhood of Banu Saida, the chief of Saida tribe, Saad bin Ubadah and Munzer bin Amr wanted to stop the camel. He (ﷺ) repeated the same words. After that, the camel reached the neighborhood of Banu Harith bin Khazraj. Here, Saad bin Rabi Al-Khaari bin Zayd, Abdullah bin Rawahah wanted to stop it. They also received the same order. Among these people, since Abdul Muttalib (grandfather of the Holy Prophet, may Allah bless him and grant him peace) had a child, he considered himself more entitled. Mr. Abdul Muttalib's mother Salmi bint Umarwasi was from this tribe, so the Holy Prophet (ﷺ) would stay with her. So Sulait bin Qays and Asahra bin Abi Khazhar Sardar in Banuadi went forward and took hold of the camel's head. They also got the same answer that leave the path of the camel. He has received the order of Allah. Even the she-camel went to the neighborhood of Abdul Malik (may Allah be pleased with him) bin Najjar and sat down on an uninhabited piece of land and

then immediately stood up It stood up and walked for some distance, then came back on its own and came to the same place where it was sitting before and sat down, got off it.

Allah gave this virtue to the people of Banu Najjar. The door of Hazrat Abu Ayyub Ansari (RA) was the closest. The real name of Hazrat Abu Ayyub Ansari was Khalid bin Zayd Ansari. Hazrat Abu Ayyub Ansari (RA) wrapped it and took it to his home. On this, the Messenger of Allah (ﷺ) said! The man is with his saddle. On the other hand, Hazrat Asad (RA) bin Zararah came and grabbed the camel's nickel, so the camel stayed with him. Hazrat Abu Bakr Siddiq (RA) stayed with Khabib bin Asaf, a man from the Sukh tribe of Bani Harith bin Khazraj. Some say that he stayed with Kharja bin Zayd bin Abi Zuhair of the same tribe.

(Allah knows better)

Hazrat Abu Ayyub Ansari (RA) took the Messenger of Allah (ﷺ) to his house. He offered the upper floor, but Rasool Allah (ﷺ) preferred the lower part in view of the traffic of the people so that the family members would not suffer. Hazrat Abu Ayyub Ansari (RA) used to serve the food of both times to him (ﷺ) and he and his wife would eat whatever was left over. Hazrat Abu Ayyub Ansari (RA) says: One day we added garlic and onion to our food. He (ﷺ) returned that food without eating. Hazrat Abu Ayub (RA) nervously attended the service and submitted. O Messenger of Allah (ﷺ)! Today you returned the food. He (ﷺ) said that it smelled of garlic and onion, so I returned it because I speak to the angels and abstain from such food. Hazrat Abu Ayyub

Ansari (RA) said that after that we never used garlic and onions in his (ﷺ) food.

One day the water pot on the top floor accidentally broke. Hazrat Abu Ayyub Ansari (RA) says that we did not let the water flow down and cause him (ﷺ) to suffer. We put a quilt over it to absorb the water. This was the only quilt in the house. In the upper floor of the house, we spent the whole night sitting in the corner. There are both narrations that you (ﷺ) stayed in the house of Hazrat Abu Ayyub Ansari (RA) for seven months or eleven months. Hazrat Abu Ayyub Ansari (ﷺ) died during the siege of Constantinople during the caliphate of Hazrat Amir Muawiya (RA) in 48 AH and was buried there near the fortress in Constantinople.

After a few days, Umme al-Momineen Hazrat Souda (RA), his (ﷺ) daughters Hazrat Fatima Al-Zahra (RA), Hazrat Umme Kulthum (RA), Hazrat Osama (RA) Ibn Zayd and Umme Ayman (RA) also came. All of them were brought by Hazrat Abdullah bin Abu Bakr (Radi Allahu Taala Anhu) along with Hazrat Aisha Siddiqa (Radi Allahu Taala Anhu). However, Hazrat Zainab (RA), the daughter of the Messenger of Allah (ﷺ), was left with Hazrat Abul Aas. He did not allow her to come. She came after the Battle of Badr.

(Zad-ul-Muad)

13. Hazrat Abu Bakr's (RA) illness

When Muslims of Makkah migrated to Madinah the climate of Madinah could not suitable for them. The place where they were staying had bad smell in the

air. Most of the Muhajir became ill including Hazrat Abu Bakr Siddique (RA), Hazrat Bilal (RA) and Hazrat Amir bin Fahirah (RA). The intensity of the fever had troubled them. The Prophet (ﷺ) take care them daily. Once Hazrat Ayesha Siddiqah (RA) asked her father, this couplet was present on his tongue.

كل امرء مصبح فى اهله

والموت ادنى من شراك نعله

Every person with his family is in the morning that death is closer to the laces of the shoes

Seeing the condition of Hazrat Abu Bakr Siddique (RA), Hazrat Ayesha Siddiqah (RA) appeared to the Holy Prophet (ﷺ) and described his condition.

The Messenger of Allah (ﷺ) prayed at the same time and said! O Allah! The way You gave us the love of Makkah, as well as give the love of Madinah Taiba, give it more than that, and give us blessings and His Messenger. And make our climate healthy for us and move its fever toward Juhfa.

(Sahih Bukhari, Muslim)

Allah accepted his prayer and situation in Madinah was going better. Allah accepted the prayer that is exactly the same as a healthy place and a pleasant climate in Madinah.

5.0. Abu Bakr Siddique (RA) in Madinah

1. Building of Masjid-e-Nabvi

Before to reaching of the house of Hazrat Abu Ayub Ansari (RA) Prophets (ﷺ)'s camel sat at a ground of Banu Malik bin Najjar.

The Messenger of Allah (ﷺ) discovered about the owners of this place. It was found that this place was owned by two orphan brothers Sahel and Sohail and their guardian Hazrat As'ad ibn Zararah (RA) was already bring accepted Islam in Madinah. This was the place where the Messenger of Allah (ﷺ) bought the land by two orphan brothers and built the Masjid-e-Nabvi. Hazrat Abu Bakr Siddique (RA) paid the price for the place of Masjid. The Masjid was another example of Hazrat Abu Bakr Siddique's (RA) greatness.

Hazrat Abu Bakr Siddique (RA) worked together with other companions in the construction of Masjid al-Nabvi. Hazrat Abu Bakr (RA) worked hard in the construction of Masjid and brought stones on the waist. Initially the Masjid-e-Nabvi was very simple and the walls were made of stone and mortar and the roof was made of palm tree leaves.

After the construction of a Masjid, the Messenger of Allah (ﷺ) ordered to construction of the surrounding cells. When the cells were completed, he moved there with his family.

2. Syeda Ayesha's Siddiqah (RA) Departure to Husband's House

Hazrat Abu Bakr Siddique (RA) sent his daughter Syeda Ayesha Siddiqah (RA) to the Prophet's house after building the Masjid-e-Nabvi. The Prophet (ﷺ) did not have the amount to pay dower. The Messenger of Allah (ﷺ) got loan from Abu Bakr Siddique (RA) to send Syeda Ayesha Siddiqah (RA). Then with very simple manner bride depart to the Prophet's house. Syeda Ayesha Siddiqah (RA) says that there was no camel or goat slaughter for my marriage. Yes, there was a cup of milk which was sent by Saad bin Ebadah (RA) in the service of the Messenger of Allah (ﷺ).

3. Brotherhood

After reaching to Madinah the Messenger of Allah (ﷺ) arranged for the brotherhood between the Muhajir and the Ansar. Hazrat Abu Bakr Siddique (RA) and Kharja bin Zubair (RA) were made brothers.

(Seerat Ibn Hisham)

Kharja bin Zubair (RA) married her daughter Habiba bint Kharja (RA) with Hazrat Abu Bakr Siddique (RA). His daughter Umme-Kulsoom (RA) was born by this wife.

6.0. Attendance in War and Battles

6.1. Introduction

When Prophet (ﷺ) migrated from Makkah to Madinah, he made agreements with different tribes of Medina. In Madinah despite the agreement between polytheists of Madinah and Jews Muslims were in danger. They were very careful about life. The companions used to cover the nights to protect Rasool Allah (ﷺ). They always worried to Quresh of Makkah. Allah allowed the Muslims to fight with infidels and it was revealed by Almighty Allah's verse.

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ

وَاِنَّ اللّٰهَ عَلٰي نَصْرِهِمْ لَقَدِيْرُ ۙ

Permission (to fight) is given to those against whom fighting is launched, because they have been wronged, and Allah is powerful to give them victory.

(Surah Hajj - 39)

There were two main missions planned by the Muslims, but they used to work wisely, to fight against Quresh Makkah in bringing.

(1) Those tribes who live around the Madinah and surrounded by the main route of business caravan to midst of the Medina. They did peace allegiance for not to fight.

(2) Sending weaponeer patrol to highways.

As part of the first plan, agreements were made with the Jews of the surrounding areas, in which friendship, cooperation and non-war were made with the Jahnia tribe also.

The road to Madinah in general and the roads to Makkah in particular started to be watched and the movement of Quraysh was closely monitored. The polytheists and Jews of Madinah and the surrounding bad tribes were made to realize that the Muslims were strong and now they were freed from their old weakness. By jeopardizing the financial and economic interests of the Quraysh, who were still determined to exterminate the Muslims so that the Muslims would be free to carry the message of Allah throughout the Arabian Peninsula, they should be persuaded to peace. Hazrat Abu Bakr Siddique would participate in all the battles and raids that took place during this time. Apart from this, he would also fulfill his responsibility as an excellent advisor. Some of them are briefly mentioned below.

6.2. Abu Bakr Siddique (RA) and Ghazwah al-Badr

Hazrat Abu Bakr Siddique (RA) participated in Ghazwah al-Badr. When the infidels and the Muslims were fighting each other, the fight of right and wrong was continuing. The Prophet (ﷺ) was reviewing the war against polytheists, he became sentimental to see the Muslims passions.

Muslims made a tent for Rasool Allah (ﷺ) on higher level of the field. He (ﷺ) went in to pray facing to the Qibla. The Messenger of Allah (ﷺ) crying in the desert and raise his hands said:

O Allah! Complete your promise to what you have done to me.

O Allah! If these Muslims had killed today, then there will be no one worshiping you in the earth.

The Prophet (ﷺ) had cried too much in front of Almighty Allah (ﷻ) in the prayer that Hazrat Abu Bakr Siddique (RA) said!

"O Messenger of Allah (ﷺ)! Indeed, what Allah has promised will be fulfilled. Then Hazrat Abu Bakr Siddique (RA) puts his coverlet back on his shadow that fell down during prayers.

The Messenger of Allah (ﷺ) with Hazrat Abu Bakr Siddique (RA) was in the Arish (Tent) then Rasool Allah (ﷺ) gone sleepiness and suddenly wake up. He (ﷺ) shakes his head and said to Hazrat Abu Bakr Siddique (RA)!

O Abu Bakr! Be happy to help of Allah. This is Gabriel (as) riding on horse and stretching it.

(Seerat Ibn Hisham)

6.2.1 Rasool Allah's (ﷺ) Consultation with Sahabah (RA)

When Rasool Allah (ﷺ) heard the news of the arrival of Abu Jahl with army, the Prophet (ﷺ) held a meeting with his companions and said!

Makkah has sent their beloved sons to you. What is your opinion for them to fight? Hazrat Abu Bakr Siddique (RA), first of all, after that, Hazrat Omar Farooq (RA) and Hazrat Miqdad (RA) said the word of bravery and said, "We are not like those Israelites who told the Prophet Moses (AS) that mentioned in Quran.

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ

اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قَاعِدُوْنَ ﴿٢٤﴾

They said, "O Musa, we shall never enter it, in any case, so long as they are there. So go, you and your Lord, and fight. As for us, we are sitting right here." (24)

(Surah Al-Maida - 24)

Then (Prophet) said: O people! how are advising to fighting against them? This was the purpose of the Prophet (ﷺ) that he should be considered Ansar's point of views because these three were from Muhajireen who given the comments. Based on which the allegiance was taken, Ansari will fight against on outsider attach on Madinah. It was not a covenant that Ansar would fight with Rasool Allah's (ﷺ)

enemies outside the Madinah. Ansar understood the intention of Rasool Allah (ﷺ), Hazrat Saad bin Muaz (RA) stood up and spoke!

Yaa Rasool Allah (ﷺ)! You are indicating us?

Rasool Allah (ﷺ) said! Yes.

Hazrat Saad bin Muaz (RA) said! We believe on you and we are sure that you are Allah's Messenger (ﷺ). How can it be possible that the Messenger of Allah (ﷺ) goes to fight with infidels and we sit in the houses? He said, "they are men like us, why we frightened to them?" If you order us to jump in the sea, then we will not hesitate to do so.

6.2.2. Abu Bakr Siddique (RA) and son

Hazrat Abdur Rahman the son of Hazrat Abu Bakr Siddique (RA) was not Muslim at the time, he came to fight with the polytheists. After becoming Muslim, once he said to Hazrat Abu Bakr Siddique (RA) that you came to range of my sword in Badr many times, but I left you being the father. Hazrat Abu Bakr Siddique (RA) said. You did not come under my sword on that occasion if you came under my sword, I swear to Allah! I would not leave you alive because the fight was between the right and the wrong and you were a representative of falsehood.

6.2.3 Prisoners of War

Allah Almighty had given conquered Muslims in battle of Badr. The disbelievers and the polytheists were badly defeated, and their seventy great fighters became captive. These were those who did great difficulty, troubling and hurting the Prophet and Muslims in Makkah. And those people were afraid too much that Muslims would replace them with swords. They also knew that Hazrat Abu Bakr Siddiqui (RA) is a gentleman, and if he appealed for mercy, he will definitely do something. So, they met Hazrat Abu Bakr Siddiqui (RA) and talked about prisoners.

By reaching Madinah, the Messenger of Allah (ﷺ) kept in touch with the people in prison. Hazrat Abu Bakr Siddique (RA) said. Messenger of Allah (ﷺ)! These people are the brothers and members of the families. In this case, we take ransom from them and leave them, so that we can take care of whatever we do. And this is also true that Allah may guides them and let them bring to our place.

Hazrat Omar Farooq (RA) has the different opinion. He said that every prisoner should handed over to his relative and they killed them. They will know that we don't have any soft corner for polytheists.

Hazrat Omar Farooq (RA) said that Rasool Allah (ﷺ) likes the advice of Hazrat Abu Bakr Siddique (RA), so they released the prisoners by taking the ransom.

In the next morning I saw Rasool Allah (ﷺ) and Hazrat Abu- Bakr (RA) are crying. Hazrat Omar (RA) said!

Please tell me the reason of crying otherwise I will also cry. The Prophet (ﷺ) pointed towards a tree and said, I saw the wrath of Allah close as this tree.
(Tarikh Omar bin Khattab RA - Ibn Jozi)

The Messenger of Allah (ﷺ) said on one occasion that Allah softens the hearts of some people, and then they become softer than milk. And if some heart hardened, they become even worse than stones. The example of Hazrat Abu Bakr Siddique (RA) is that of the Prophet Abraham (AS) who calls upon Allah:

The one who obeys me is with me, and whoever disobeys me, forgive him and you are merciful.

And the example of Hazrat Abu Bakr (RA) is the example of Jesus (AS) who calls upon Allah:

O Allah! If you punish them, then You have right that they are your servants, and if you forgive them, then You have power over them.

6.3. Ghazwah Uhud and Abu Bakr Siddique (RA)

Hazrat Abu Bakr Siddiqui (RA) displayed the essence of courage in Battle of Uhud. It is a narration that during the fighting, some Islamic factions were dispersed due to the mistake of some Muslims and the steps of Muslims went down. The Prophet (ﷺ) stood firm in his position, and only fourteen companions remained with him. Among those seven were Ansari and seven of the Muhajirs. Hazrat Abu Bakr Siddique (RA), Hazrat Ali (RA), Hazrat Abdur Rahman ibn Awf (RA), Hazrat Saad bin Abi Waqas (RA), Hazrat Zubair ibn Awam (RA),

Hazrat Talha bin Abdullah (RA), and Abu Ebadah bin Jarrah (RA)stood firm with Rasool Allah (ﷺ).

Hazrat Abu Bakr Siddiqui (RA) showed the steadfastness in the war and did not separate from the Messenger of Allah (ﷺ) at any stage. The Messenger of Allah (ﷺ) was severely injured in this battle. Hazrat Abu Bakr Siddique (RA) some other companions took Rasool Allah (ﷺ) to safe place on the mountain.

The leader of Makkah Abu Sufyan before returning back appeared on the mountain, smiled in a loud voice and asked. Is Muhammad (ﷺ) alive with you? Companions did not reply.

Then he asked! Abu Qahafa's son (means Hazrat Abu Bakr Siddique). People did not answer because Rasool- Allah (ﷺ) forbids answering. Then he said, "Are Omar Bin Khattab within you. No answer.

So, he said! Chapter closed, three of them died. Hazrat Omar (RA) gone out of one's reach and spoke!

"O Allah's enemy!" All those whom you have taken the names are alive, and your disgrace is still alive. Abu-Sufyan said, "Your comrade clipped the ears and noses, but I did not command it, nor did I make a bad feeling." And then the slogan of the Hubble. Muslims shouted with the slogan of "Allah Akbar". Abu Sufyan came closer and spoke! We have Uzza you don't have. Companions said! We have Mulla you don't have. Abu Sufyan said! Today is the day of revenge

Hazrat Omar (RA) said! Our dead people are in heaven, and in yours are in the hell. Abu Sufyan asked, is Muhammad (ﷺ) killed. Hazrat Omar (RA) said. He is listening to you. Abu Sufyan said, "I think you are more honest than Ibn Qama." Then Abu- Sufyan said we will see you next year in Badr. Then Rasool Allah (ﷺ) said, OK. (Ibn Hisham)

6.4. The Battle of Bani Mustaliq

Hazrat Abu Bakr (RA) was accompanied by Rasool Allah (ﷺ) and participated in the campaign in a complete way. The flag of the Muhajireen was in Hazrat Abu- Bakr Siddiqui's (RA) hand. Muslims got victory in this war. Ten people of the enemy were killed, and others were arrested and only one Sahabi was killed. The Messenger of Allah (ﷺ) after the success of the war, took the army of the Muslims back to Madinah, and stayed on the way it in the place named Salsal.

The Messenger of Allah (ﷺ) used to do that on every occasion of the journey, he used to draw which wife would go along with the Prophet (ﷺ). This time the Holy Prophet (ﷺ) called the name of Hazrat Ayesha Siddiqah (RA).

During staying at the place named Salal, Hazrat Ayesha Siddiqah (RA) went for natural need on the way her necklace lost. She immediately went to that

place where she thinks that necklace dropped down. She had borrowed that necklace to her sister to wear.

The Messenger of Allah (ﷺ) ordered for departure the caravan. The people have duty to put lady's camel-saddle on back of camel, came and put the saddle on the back of camel; they thought that Ummul-Mominin Hazrat Ayesha Siddiqah (RA) was in it. Hazrat Ayesha Siddiqah (RA) was light in weight so they cannot feel the difference of empty saddle or loaded one. Caravan has been departed. When she came back the caravan left, and the ground was empty. She sat there thinking if Rasool Allah (ﷺ) could not found her then he will be sent someone in search of her. During this Hazrat Ayesha Siddiqah (RA) went to sleep.

The Messenger of Allah (ﷺ) deputed Safwan bin Muattal (RA) behind the caravan to look after if anything left after departure of caravan so he would take care. When he saw the wife of the prophet (ﷺ), he was surprised. He recognized her because before the order of veil he saw her. He spoke!

انا للّٰہ و انا الیہ راجعون

Hazrat Safwan (RA) brought his camel to sit closed to Hazrat Ayesha Siddiqah (RA) to ride her. He did not say anything except

انا للّٰہ و انا الیہ راجعون

He never asked any question from her. He holds the nose-string of camel and walked to the caravan. It was

noon time, caravan stopped for rest. Seeing that he came to this situation, the Allah's enemy Abdullah bin Ubai got a chance to take revenge of his enmity. His hidden jealousy and apostacy appear, he blamed Hazrat Ayesha (RA) and did great propaganda. Some weak believers misguided by his talking. Hazrat Abu Bakr Siddique (RA) very much disturb in this situation. One of his relative Mustah bin Asasa that he used to help him was also involved with the hypocrites. Situation is severely hurting.

The Messenger of Allah (ﷺ) was also very upset because of this situation, because the calumnies of the hypocrites had increased greatly.

The Holy Prophet (ﷺ) collected the Muslims and said! after the praise of Allah! What happened to the people those are hurting my family? The wrong things are attributed to them. By Allah! I have seen nothing other than goodness, and I have always seen the good in the person who accuses. After the speech of The Prophet (ﷺ) Muslims got ridiculed and everyone felt the pain of suffering. The head of this act of misguiding was Abdullah bin Ubai, the hypocrites. The companions of the congregation there strongly condemned the plot of hypocrites and condemned the sorrow. Then the revelation came from Allah which the glad tidings were given.

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ

خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ

مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿۱۱﴾

Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you. Every one of them is liable for what he earned of the sin. And the one who played the major role in it, for him there is a mighty punishment. (Surah Al Noor - 11)

After the revelation of a verse, Hazrat Abu Bakr Siddiqi (RA) intended that he would never help Mustah bin Asasa (RA) because he had also given favor to the hypocrites. When this Ayat was revealed:

وَلَا يَأْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْٓا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ
وَالْمُهٰجِرِيْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ

اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۲﴾

The men of grace and wealth among you should not swear against giving (their charitable gifts) to the kinsmen and the poor and to those who have migrated in the way of Allah, and they should forgive and forego. Do you not like that Allah forgives you? Allah is Most-Forgiving, Very-Merciful.

(Surah Al Noor - 22)

Hazrat Abu Bakr Siddique (RA) said! Why not by Allah! I like that Allah forgive me. With this, he swears by saying that the money you used to give it to him will continued. By Allah! I will never stop it. (Sahih Bukhari)

6.5. Abu Bakr Siddiq (RA) and Battle of Khandaq

This battle also known as 'Battle of Ahzab' happened in Zuel-Qadah 5AH. In which the number of Lashkar-e-Islam was three thousand and the number of enemies was twenty-four thousand. The Messenger of Allah (ﷺ) advised the strategy of fighting to the Sahabah.

Hazrat Salman Farsi (RA) advised that we should dig the trench around the city to fight against the enemy. The Prophet (ﷺ) liked Hazrat Salman Farsi's (RA) suggestion. Five yards wide and five yards deep a trench drowned. The Messenger of Allah (ﷺ) made groups of ten companions and they were assigning the place to be excavated. Hazrat Abu Bakr Siddique (RA) also engage in excavation along with Rasool Allah (ﷺ) and other companions. Besides digging Hazrat Abu Bakr (RA) climb on the top of the Sala Mountains to watch the enemies and people of Madinah.

Once the Prophet (ﷺ) tired of sleeping, Hazrat Abu Bakr Siddique (RA) kept watching around them so that the sleep of Rasool Allah (ﷺ) should not be disturbed. The polytheists siege Madinah but they failed to cross the trench. Finally, Allah Almighty (ﷻ) helped Lashkar-e-Islam and a sharp wind came out that the tents of the polytheists were fell down. Polytheists became tired of many day-sieges and they had finished eating food. They went back unsuccessfully.

6.6. Peace treaty of Hudaibiyah

The Prophet (ﷺ) had been six years in Medina, during this period Sahabah and Rasool Allah (ﷺ) could not go to Makkah for Hajj or Umrah. Despite the desire it was not possible. The Messenger of Allah (ﷺ) dreamed that he and his companions are entering the Masjid Al-Haram. He has taken the keys of Ka'ba and perform Tawaf and Umrah, along with companions. Then some people shaved their heads and some people cut hair.

The Prophet ﷺ(ﷺ) informed the companions. It was the dream of Prophet (ﷺ), so all of them were happy to being should be true. They thought that this year they will get the opportunity for perform Umrah. Allah also pointed towards the integrity of this dream.

Therefore, Almighty Allah (ﷻ) said:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ

اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ

فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾

Indeed, Allah has made true to His Messenger the dream (shown) with truth: You will definitely enter the Sacred Masjid In Sha 'Allah (if Allah wills,) peacefully, with your heads shaved, and your hairs cut short, having no fear. So, He knew what you did not know, and He assigned before that a victory, near at hand. (Surah Al Fateh - 27)

After the revelation of these verses, the Prophet (ﷺ) sought advice from the Companions. Hazrat Abu Bakr Siddique (RA) said, "O Messenger of Allah!" We have come from the intention to pay homage to the Ka'ba and Umrah this year, we do not intend to fight anyone. But if Quresh forbids us from the pilgrimage of Ka'ba, then we will fight them. The messenger of Allah (ﷺ) liked this advice and he said, "With the name of Allah go ahead."

Therefore, the Islamic Carawan stayed at the place of Hudaibiyah. After the start of reconciliation from both sides, different people came from Quresh as an ambassador. It comes in the narration that Quresh also sent Arwah bin Masood Saqafi (who later brought Islam) to the Muslims in this regard. Using harsh word Arwah started speaking that O Muhammad (ﷺ)! You have gathered gallant people around and brought them to harm your tribe. Listen! Quresh came out with women and children and are dressed in leopard skins. By the Lord of Ka'ba! They have promised that they will not allow you to enter Makkah. By the Lord of the Ka'ba! If turn the situation to fight, they will leave you alone. Hazrat Abu Bakr (RA) was sitting behind Rasool Allah (ﷺ), hearing the words of Arwah, he became angry and spoke. Will we run away from the Messenger of Allah (ﷺ) and said very angry words? Arwah pretend a stranger and asked, "Who is he more than the limits?" Arwah was told that he is Hazrat Abu Bakr Siddique (RA). I'm sorry to hear from you. By God! If I did not have a favor from you, then I would answer this harsh word. Hazrat Abu Bakr Siddique (RA) had a favor

on Arwah that at the time ignorance he given to him ten cows. (Seerat Ibn Hisham)

6.6.1. Concerning of Hazrat Omar (RA) on the treaty

Hazrat Omar (RA) said: that I came to the Holy Prophet (ﷺ) and asked, "O Messenger of Allah (ﷺ)! Are not you a true prophet of Allah? Mohammed (ﷺ) said! Surely, I am the true prophet of Allah. Then I said, "O Messenger of Allah (ﷺ), are we not on the right and the enemies are wrong." Mohammed (ﷺ)! Yes. Hazrat Omar (RA) said again that we should not compromise on religion. Hazrat Mohammed Rasool Allah (ﷺ) said. Definitely, I am the Messenger of Allah and I cannot say no to my Master. Then Omar (RA) said, "Did not you say to us that we will perform Tawaf al-Ka'ba very soon?" Mohammed (ﷺ) said. Yes, why not. But did I even tell you that this year? Omar (RA) said no. Then the Prophet (ﷺ) said to Omar (RA): "Indeed, you will go there and circumcise the Ka'ba.

(Bukhari, Muslim)

Hazrat Omar (RA) said, I have found Abu Bakr (RA) and said to him," O Abu Bakr (RA)!" This is not the true that Muhammad (ﷺ) is prophet of Allah." Hazrat Abu Bakr (RA) said! Yes. (He is the true prophets of Allah). Then Hazrat Omar (RA) said, "Are we, not on the right?" Hazrat Abu Bakr (RA) said: Yes. Then I said, why should we press our religion? Hazrat Abu Bakr (RA) said.

Indeed, he is the Messenger of Allah (ﷺ), he cannot abolish his Lord and He is helping him. So, obey him. Wallah! Of course, he is on the truth. I said, did not he tell us that we would go to Bait-Ullah and circumcise it. Hazrat Abu Bakr (RA) said. Yes. But did he also said that you will go to Bait-Ullah this year? I said! no. Hazrat Abu Bakr Siddique (RA) said, "Then you will surely go to Bait-Ullah and circumcise it." Hazrat Omar Farooq (RA) said, "Then I would pay as many Istighfar to compensate for this move." (Shami)

In a narration that Hazrat Abu Bakr Siddique (RA), as a testimony from Muslims on the peace-treaty signed. (Bukhari Sharif, Seerat Ibn Hisham)

After peace beings, people were becoming Muslims in a short period of time that were similar to the number of Muslims till the beginning. Hazrat Abu Bakr Siddique (RA) says that no conquest was equal to Hudaibiyah-treaty, but it was not understood in our mind. It was a secret that was between Allah (ﷻ) and the Messenger of Allah (ﷺ). But the people are hasty, and Allah is unpolluted than hasty.

Hazrat Abu Bakr Siddique (RA) says that by Allah! I saw in Hajj that Sohail bin Umro (RA), who had become Muslim till then. Brought camels to the sacrifice and the Messenger of Allah (ﷺ) slaughtered them with his hands, and Sohail bin Umro (RA) shaved the head of the messenger of Allah (ﷺ). I saw Sohail bin Amro (RA) took the hairs of the Holy Prophet (ﷺ) and touched his head and eyes, and I know that he thought this act the cause of success in the world and

the Hereafter. I used to think that there was a day that he was not pleased to write Bismillah-Ar-Rahman-Ar-Raheem on the day of Hudaibiyah and did not allow to write Muhammad Rasool Allah. (And today it is a day to take place in love and devotion. Sohail bin Amro became a representative from the infidels at the time of peace treaty of Hudaibiyah.)

6.7. Battle of Khyber

When Rasool Allah (ﷺ) prepared for the war, the first lashkar sent to the fortresses of Khyber the commander was Hazrat Abu Bakr Siddique (RA). He fought with the enemy in the first attack. Some palm trees were obstructing the war, some companions said that they should be cut off. Hazrat Abu Bakr (RA) attended the service of Rasool Allah (ﷺ) and did not recommend cutting of the trees.

6.8. Fighting of Najad

It is narrated by Ayas bin Salma (ra) that he heard from his father that the Messenger of Allah (ﷺ) sent Hazrat Abu Bakr Siddique (RA) as a commander of lashkar to Najad and he attacked on tribe of Hawazan. They were inhabited by the valley of Al-Qura. I killed seven people. Lashkar returned successfully. (Sannan Kubra-Behaqi)

6.9. Fighting of Bani Fazarah

Imam Ahmad bin Hanbal (ra) narrated with reference to Ayas bin Salma, he said his father Salma bin Akkue (RA) said! The Prophet (ﷺ) made Hazrat Abu Bakr Siddique (RA) head of a lashkar for this fight. We stayed there in the night and attacked them after dawn prayers in the morning and defeated them.

Messenger of Allah (ﷺ) sent Hazrat Abu Bakr Siddique (RA) to the valley of Banu Fazarah with hundred Sahabah. Banu Fazarah was heading a woman named Umme-Qarfa. Hazrat Abu Bakr Siddique (RA) defeated the enemy and successfully returned to Madinah Munawara.

6.10. Performance of pending Umrah

One condition agreed in the Hudaibiyah-treaty that this year Muslims cannot perform Umrah; they can come next year to perform Umrah. Due to foresight result Rasool Allah (ﷺ) accepted this condition. Next year when the month of Zuel-Qadah came Rasool Allah (ﷺ) ordered that those companions who missed their last year Umrah get up ready to go to Makkah to perform Umrah. Other people also get ready to join them including women and children. Their number became two thousand. (Fateh Al-Bari)

Hazrat Abu Bakr Siddique (RA) also accompanied with Rasool Allah (ﷺ) to perform his missed Umrah.

6.11. Fighting of Zat ul-Salasel

On the occasion of the battle of Moutah some Roman tribes assembled to fight the Muslims together with the Roman army. In order to deal with them, the Messenger of Allah (ﷺ) prepared with three hundred companions under the leadership of Hazrat Umro ibn Aas (RA). They want on attack Medina together with the tribes of Banu Qadhaah. There were thirty horses with the Islamic army, they traveled in the night and were hidden in the day. Messenger of Allah (ﷺ) ordered that in the way invite the people of the tribes Billy, Azrah and Balqeen's people to fight with them. When they came near the enemy, they found that they had a huge number. Hazrat Umro bin Aas (RA) sent Hazrat Rafey bin Makis Jehni (RA) to the Messenger of Allah (ﷺ) for further force.

Rasool Allah (ﷺ) sent two hundred soldiers under the command of Hazrat Abu Obadiah bin Jarrah (RA), including the great companions, such as Hazrat Abu Bakr Siddiq (RA), Hazrat Omar Farooq (RA) and some chief of Ansar. Hazrat Muhammad (ﷺ) ordered both the army to fight together. Hazrat Abu Obadiah (RA) came to him, and then he found this army and performed Salat under the Imamate of Hazrat Umro bin Aas (RA). After reaching further army, Hazrat Umro bin Aas (RA) was entered to the area of Banu Qadhaah. When they went to the area for a long way, they met enemy's army when the Muslims attacked on them, they fled there.

Hazrat Umro bin Aas (RA) sent Awf bin Ashjaie (RA) to Rasool- Allah (ﷺ) with the victory news. He described the details of the war and reported the safety of Muslims.

Zat ul-Salasel is the name of a land near valley of Al-Qura on the distance of ten days from Madinah. According to Ibn Is'haq (ra), it was a land of tribe Banu Jazzam. Muslim army encamped near a fountain named Salasel. (Ibn Hisham)

6.12. Fighting of Saiful-Bahr or Campaign of Khabt

In Rajab 8AH, the Messenger of Allah (ﷺ) sent Hazrat Abu- Obadiah bin Jarrah (RA) with three hundred men to the area of Jihina, which was five days' journey from the Medina on the coast of the sea. These three hundred mujahideen included Hazrat Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA). During journey got the goods ended and the Mujahideen had to eat the leaves of the trees. When they reached the coast, the waves of the sea put a big fish on the edge. Mujahideen used the meat for half a month and became well. The people of the Banu Jihina were afraid to see the Muslims army and could not come to the fight with them. Mujahideen returned successfully.

Saif al-Bahr means the beach. Therefore, this campaign is called Saif Al-bahr. The campaign is also said to be called campaign of Khabt because to hit the trees leaves with wood to fall down to eat. Since

the Mujahideen passed for such a few days, it was known as 'campaign of Khabt'. It is also a narration that Banu Jihina was living in the village of Khabt.

(Khalifa-tur-Rasool)

6.13. Conquest of Makkah

In the peace treaty of Hudaibiyah it is decided that Banu Khazaah and Banu Bakr forget their enmity. Banu Bakr will be allied of Quresh and Banu Khazaah will be allied of Muslims. Banu Bakr's leader Nofil bin Muawiyah Vally had changed the mind, he made a conspiracy to attack on Banu Khazaah to take their revenge against the agreement. Quresh Makkah had obliged to keep away Banu Bakr from their intention. Do not let them attack because peace agreement was for ten years. But while violating the agreement, Qureshi also provided weapons to Banu Bakr and Quresh's prominent people Safwan bin Amiya, Ikramah bin Abu Jahl, Sohail bin Umro, also participated in the attack of Banu Bakr, and the attack was suddenly happened at night time when Banu Khazaah was sleeping. They started killing people of Banu Khazaah. They were scared of this sudden attack and hid in Harm. They entered Badel bin Warqa's house and robbed. And those who were hiding in Harm, they killed them. Twenty or thirty men of Banu Khazaah were killed. Badel bin Varqa and Umro bin Salim brought some people from his nation to Madinah, complained to the Messenger of Allah (ﷺ) of the bad-doers of Banu Bakr and Quresh and talk about their loss.

Some of the oppressed people of the Banu Khazaah in Makkah called the Messenger of Allah (ﷺ), saying: "O last messenger of Allah (ﷺ) 'help us and listen to the Lord. Banu Bakr has wronged us. At that time, the Messenger of Allah (ﷺ) was in the house of mother of Muslims Hazrat Maymuna (RA) and performing ablution. He was listening the call of Banu Khazaah's oppressed peoples. The Prophet (ﷺ) said "Labbaik" to the people of Banu Bakr, who were crying.

Hazrat Maymuna (RA) asked? For who call you are answering "Labbaik"?

The Prophet (ﷺ) said: At that time the fame of the people of the Banu Khazaah has come in my ears, which I have answered, the main thing is that the people of Banu Khazaah were in Makkah heard the voice of Rasool Allah (ﷺ) "Labbaik" in response to their answer.

In the morning the Messenger of Allah (ﷺ) said to Hazrat Ayesha (RA) that night, Banu Bakr and Quresh have killed the people of Banu Khazaah. Hazrat Ayesha (RA) said, "Do you think that they will be breach the agreement?" The Prophet (ﷺ) said, "Verily, Allah will send the order for them. A few days later, Badel bin Warqa and Umro bin Salim arrived in Medina and complained about Quresh Makkah and Banu Bakr.

Umro bin Salim has given details of tyranny in poetry. It is translated O Lord! I am giving the covenant of

Muhammad (ﷺ) and his father with his covenant with us.

You were children and we were those mothers.

In the forefathers of Rasool Allah (ﷺ) the wife of Qasa'a belongs to Banu Khazaah.

Then we followed you and never refused.

Help us Allah guide you and invite the servants of Allah to help us.

In which the Messenger of Allah (ﷺ) will be as beautiful as the fourth moon.

If they are oppressed and insulted, his face rises.

You will visit with a large lashkar, which will be as delicious sea like foam filled.

They insulted us in the scene and understood that I would not call anyone to help me.

Even, though they are very little and poor.

Behold, we attacked the night and killed us in a state of bow.

Messenger of Allah (ﷺ) said! O Umro bin Salim! You will be helped. Then, after showing a piece of cloud on the sky Rasool Allah (ﷺ) said, "This is giving sign of the help of Banu Ka'b."

When Makkahian thought about the consequences of their deeds, they were worried and suggested that a delegation should be mediated with Abu Sufyan and renewed the covenant with the Messenger of Allah (ﷺ). Other side the Messenger of Allah (ﷺ) told the companion before the arrival of Abu Sufyan that Abu Sufyan will come and present the clarifications so that the agreement be renewed and extended the period. Abu Sufyan came to Asfan and met with Badel bin Warqa. He was returning Makkah from Medina.

Abu Sufyan asked! O Badel! From where you are coming. Badel said that I had gone to the valley of the coast. Abu Sufyan asked that did you go to Muhammad (ﷺ)? Badel Said! no. But when Badel left for Makkah, Abu Sufyan doubted that he was coming after meeting with Muhammad (ﷺ). He thought that if he went to Madinah, he fed camel in Madinah. In Madinah they used to give dates seed in food to their camels. Abu Sufyan came to know where Badel's camel sat, there he took camels dung and broke it, palm seed found in it. He said, "By Allah: Badel has gone to Muhammad (ﷺ)."

When Abu Sufyan arrived in Madinah, straight he went to the house of his daughter Ummul-Mominin Hazrat Ume-Habiba (RA). Abu Sufyan wanted to sit on the bed of the Messenger of Allah (ﷺ), so her daughter quickly wrapped the bed. On this, he said, "Did you consider not suitable for me? His daughter said! You did not sit on this chaste bed. He said! You have become evil after me."

After that, when he talked to Hazrat Abu Bakr Siddique (RA) in this regard, he said that my refuge is in the refuge of Rasool Allah (ﷺ). By Allah! If I see the small ants are being fighting with you, then I will support the ant and help them.

After the broken the treaty from polytheists of Makkah and dejected return of Abu Sufyan Rasool Allah (ﷺ) decided to attack on Makkah.

6.13.1. Abu Bakr Siddique's father accepted Islam

After concord of Makkah, when the Prophet (ﷺ) came to Masjid-al-Haram, Hazrat Abu Bakr Siddique (RA) visited his father Abu Qahafa (RA) in front of Rasool Allah (ﷺ). The Prophet said! O Abu Bakr! Why you let this elder stay at home, I would come to you myself.

Hazrat Abu Bakr (RA) said! "O Messenger of Allah (ﷺ)!" Its better I walked to you rather than you come to me. The Prophet (ﷺ) handled the head of Hazrat Abu Qahafa (RA) and interacted with Islam. He accepted Islam. His head and face were white due to old age. The Prophet (ﷺ) advises to color the hairs but do not use black dye. (Seerat Ibn Hisham)

Allama Halaby wrote in Seerat-e-Halabia5 that when Abu Qahafa (RA), father of Hazrat Abu Bakr Siddique

(RA) accepted Islam the Prophet (ﷺ) congratulated Hazrat Abu Bakr Siddique (RA). Hazrat Abu Bakr said! with the name of Almighty Allah (ﷻ) Who send you with truth if Hazrat Abu Talib brought Islam, my eyes would be cooler than my father's Islam. Hazrat Abu Bakr Siddique (RA) received another honor that his four generations got the privilege of becoming a companion.

Hazrat Abu Bakr Siddique's (RA) father Hazrat Abu Qahafa (RA), when accepted Islam, he was ninety years old and died in the Khilafah era of Hazrat Omer Farooq (RA) in 14th AH.

6.14. Battle of Hunain

The tribes belonging to nearby Makkah were found news to conquer Makkah by Rasool Allah (ﷺ) and mostly Quresh accepted Islam. In which weak tribes were submissive, but the uncivilized tribes, such as Banu Hawazan and Banu Saqeef who lived in between Makkah and Taif. They were considered as opponents as Quresh. They were worried that after the success on Quresh Muslims will now attack on them. Banu Hawazan chief called to Banu Saqeef to fight against Muslims and started gathering the army. Nazar, Jasum and Saad tribes became ready to fight with Muslims. The logistics on the position of Ota's has started. It is situated near the Hunain, a valley of Banu Hunain area but the valley is different from Hunain. Hunain is another valley which is located with Zulal-

majaz, there is a distance of ten miles to Makkah passing through Arafat.

When the news to be gathering enemy in this place reached to the Messenger of Allah (ﷺ) in Makkah, the Prophet (ﷺ) sent Abdullah bin Abi Hudud Aslami (RA) to investigate, he instructed to go inside to get the information well. He came and said that the preparations of the enemy have been completed and they are ready for war. Rasool Allah (ﷺ) should start preparing the war immediately. Ten thousand Muhajir and Ansar companions came from Madinah with Rasool Allah (ﷺ). Two thousand men got ready from Makkah, the army of twelve thousand was ready. Hazrat Abu Bakr Siddique (RA) also joined the army.

On Saturday, Shawal 6th, 8AH, it was nineteenth day of Rasool Allah (ﷺ) in Makkah. The Messenger of Allah (ﷺ) took 100 chain armors on loan from Safwan bin Amiya and appointed Attab bin Asad (RA) as a governor of Makkah.

At the time of afternoon, a rider reported that I climbed up on the mountain and seemed to think that all the people of Banu Hawazan along with women and children came to the ground. The Messenger of Allah (ﷺ) said In-sha-Allah, this will be a wealth of Muslims. On the night, Anas bin Abi Mursad (RA) performed the duty of guard of Rasool Allah (ﷺ).

(Sannan Abu Daud)

When the enemy got the news of the arrival of the Islamic lashkar they hide in their safe location in the Hunain. The Muslims started coming through the complex paths of the valley, and the dawn spread out. Suddenly the people of the army of Malik bin Awf started attacking with arrows. Due to sudden attack some Muslims from those group who added from Makkah in the lashkar were senselessly ran away.

The Messenger of Allah (ﷺ) was on the right side of the valley on his mule named Duldul. Hazrat Abu Bakr (RA), Hazrat Omar (RA), Hazrat Ali (RA), Hazrat Abbas (RA), Fazal bin Hayan (RA), Abu Sufyan (RA) and a small group of companions. Hazrat Abbas (RA) was holding the nose-string of the mule. In this panic situation the Prophet (ﷺ) said! Come to me! I am the son of Abdullah. At that time, there was not more than a few Ansar companions in that place with him. On this unusual occasion Rasool Allah (ﷺ) gave spirit and courage to the Muslims.

The enemies around Rasool Allah (ﷺ) were attacking the people, and all the companions fought with them. Then the Prophet (ﷺ) ordered Hazrat Abbas (RA) to call the companions that the voice of the Hazrat Abbas (RA) was loud. Hazrat Abbas (RA) started calling the people by their tribe's name. Knowing this voice Muslims ran towards Rasool Allah (ﷺ) as the calf run on his mother voice. Only hundred companions can reach to Rasool Allah (ﷺ) because of enemy. The Prophet (ﷺ) said, "Allah-o-Akbar" and

forwarded the mole to attack. The enemy began to get rid.

By listening to the voice of the Prophet Muhammad (ﷺ), others companion also called "Allah-o-Akbar" and started attacking the enemy and the scene of the battle turn out. The enemy defeated badly in the fight. Because of the peoples of Makkah, who were involved in the Lashkar, did start getting rid of them in the beginning. They himself ran away and made others frightened. The Messenger of Allah (ﷺ) controlled in this difficult situation and do the situation in favor in hurry. When the fighting was on the peak then Rasool Allah (ﷺ) took a fist from the earth and through on the army of enemy and said!

شَاهَتِ الْوُجُوْه

As a result, the people of the enemy did have such dust in his eyes. After that they had lost their power and defeated. Seventy people of Banu Thaqeef killed. Their wealth, women and children captured.

In this verse, Allah (ﷺ) said!

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۞ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ

وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۞

Allah has surely blessed you with His help on many battlefields, and on the day of Hunain, when you were proud of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. (25) Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. (26)

(Surah Al Toubah : 25 – 26)

The chief of the enemy Malik bin Awf escaped from the field; he went to Taif. Taif leaders gave him asylum.

A group of them fled from the field and gathered in Ota's, another group hide at Nakhla. Rasool Allah (ﷺ) sent a group to their occupation. There was a clash between them, Hazrat Abu Amir Ashari (RA) became martyred. Rasool Allah (ﷺ) sent a group for those who escape to Nakhla. Rabih bin Rafie (RA) captured Dreed bin Summa and killed him. Muslims overwhelmed and destroying the enemy and carrying back the wealth and the prisoners. Rasool Allah (ﷺ) ordered all the warriors and property to be collected in a place "Jarana". Masood bin Omar Ghafari (RA) set to look after it.

The six thousand captives, twenty-four (24000) thousand camels, and forty-four thousand (44000) sheep were captured in the fighting. And got four thousand Oqiya silver. This war was known as the battle of Hunain. There were four number of Muslim martyrs in this war. After the war, the people of Banu Saqeef

were gathered in Taif and the people of Taif became their supplication

6.15. Battle of Taif

In this battle Hazrat Abu Bakr Siddique's (RA) son Hazrat Abdullah bin Abu Bakr (RA) was also present. He had an arrow that became a wound and stayed for a long time till the Messenger of Allah (ﷺ) died, he died after his death. The Messenger of Allah (ﷺ) set Uthman bin Abi Al-Aas (RA) as the commander with Hazrat Abu Bakr's advice, although he was still young. Hazrat Abu Bakr (RA) said that he is interested in learning the Quran and learning the religion.

6.16. Battle of Tabouk

The Prophet (ﷺ) prepared an army of thirty thousand Muslims to fight with Romans in Syria. The army deployed at "Saniya-tul-Wida". Rasool Allah (ﷺ) selected chiefs and leaders and handed over flags in their hands. The biggest flag was in the hand of Abu Bakr Siddique (RA). In this war Abu Bakr Siddique (RA) donated all his house hold on the way of Allah.

(Tarikh-e-Madinah)

6.16.1 Abu Bakr's (RA) Faithful Wish

Abdullah bin Masood (RA) narrated that on the occasion of Battled of Tabouk I was with Rasool Allah (ﷺ). Once I got up at midnight, I saw the light on one side. I went to find out the situation, I saw that Rasool-Allah (ﷺ) and Hazrat Abu Bakr Siddique (RA) were present. Hazrat Abdullah Zulbajadin Muzni (RA) has been died and the companions had dug his grave. Hazrat Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA) are helping to get him buried in the grave, Rasool Allah (ﷺ) was in the grave. The Messenger of Allah (ﷺ) was saying that come close your brother. They raised dead body towards the Messenger of Allah (ﷺ) laid him in the grave by side. And said!

اللّٰھم انی امیت راضیاعنه فارض عنه

O Almighty Allah! I am happy with him to this last night, so please You also be happy with him.

Hazrat Abdullah bin Masood (RA) said that Hazrat Abu Bakr Siddique (RA) expressed his faith in his intense view and expressed his faith in his feelings.

واللّٰه لوددت انی صاحب الحفرة

By Almighty Allah! I wish that in this grave I would be in the place of Abdullah Zulbajadin (RA).

(Holiya Al-Aulya)

6.17. Amir-e-Hajj

The Prophet Muhammad (ﷺ) made leader of pilgrimage to Hazrat Abu Bakr Siddique (RA) in 9th AH. Hazrat Abu Hurairah (RA) also accompanied with him.

Ibn Saad (ra) says that with Hazrat Abu Bakr Siddique (RA) and three hundred companions departed from Madinah to perform Hajj. The Messenger of Allah (ﷺ) sent ten camels with him for sacrifice and appointed Hazrat Najya bin Jundab Aslami (RA) to take care of them. Hazrat Abu Bakr Siddique (RA) himself took five camels for sacrifice. (Tabqat Ibn Saad)

Ibn Is'haq (ra) said! After the departure of Hazrat Abu Bakr Siddique's (RA) caravan, the initial verses of Surat Toubah of the Holy Quran were revealed. In which had been ordered to end the agreement with polytheists based on equality. After the decree of this order, the Prophet (ﷺ) sent Hazrat Ali (RA) immediately to announce it to them. This was to do so because Arab law was in line that for blood and wealth, the person should declare himself or announce to any member of his family. Beyond this people did not accept that item.

According to Ibn Saad (ra), when Hazrat Abu Bakr (RA) reached the place of Al-Araj, Hazrat Ali (RA) who was riding Rasool Allah's (ﷺ) camel named "Ataba" came near Zuel-Halifa and joined the caravan. Hazrat Ali (RA) said to Hazrat Abu Bakr (RA) that the Prophet (ﷺ) sent me to recite this important covenant in front of the people.

Hazrat Abu Bakr Siddique asked! Is Messenger of Allah (ﷺ) sent you as a chief? Hazrat Ali (RA) said! No, you will be chief, I will declare only the Quranic verses in front of infidels.

By reaching Makkah, Hazrat Abu Bakr Siddique (RA) made Hajj sermon to the people and guide them for Hajj. On 10th Zuel-Hijjah the day of sacrifice Hazrat Ali (RA) announce the covenant as per messenger of Allah's (ﷺ) instruction. Hazrat Ali (RA) said!

O people of Makkah! No infidel will go to Paradise, and after this year no disbeliever and polytheist will be allowed to make Hajj. "No one will be naked circumcised by Bait-Ullah. Whose pledge is for a fixed term with the Messenger of Allah (ﷺ) will be valid.

(Tabqat Ibn Saad)

Hazrat Ali (RA) recited these Ayahs of Quran:

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ
اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝ وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ
اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِيْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ۭ فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ
وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۭ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۙ ۝ اِلَّا الَّذِيْنَ
عَاهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ يَنْقُصُوْكُمْ شَيْـــًٔا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ
عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝ فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ

حَيْثُ وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ
وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾ وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ
فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ﴿۶﴾ كَيْفَ يَكُوْنُ
لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَعِنْدَ رَسُوْلِهٖۤ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا
لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿۷﴾ كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا
وَّلَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۚ ﴿۸﴾ اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا
قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۹﴾ لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ؕ
وَاُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ﴿۱۰﴾ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ
وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۱۱﴾ وَاِنْ نَّكَثُوْۤا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا فِيْ دِيْنِكُمْ
فَقَاتِلُوْۤا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَاۤ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ﴿۱۲﴾ اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْۤا اَيْمَانَهُمْ
وَهَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ﴿۱۳﴾ قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ
قَوْمٍ مُّؤْمِنِيْنَ ۙ ﴿۱۴﴾ وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَيَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ
حَكِيْمٌ ﴿۱۵﴾ اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جَاهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ
دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۶﴾ مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ
يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰۤى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَفِي النَّارِ هُمْ
خٰلِدُوْنَ ﴿۱۷﴾ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ
وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰۤى اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿۱۸﴾ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ

الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۹﴾ اَلَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ
وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ۙ ﴿۲۱﴾ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ
﴿۲۲﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْاِيْمَانِ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۲۳﴾ قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ
وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَ اَمْوَالُ ۨ اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسٰكِنُ
تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَ جِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ وَاللّٰهُ لَا
يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿۲۴﴾ لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ
﴿۲۵﴾ ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا ۚ وَعَذَّبَ الَّذِيْنَ
كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۲۶﴾ ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ
رَّحِيْمٌ ﴿۲۷﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ
هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿۲۸﴾ قَاتِلُوا
الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ
مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ ﴿۲۹﴾ وَقَالَتِ الْيَهُوْدُ
عُزَيْرُ ۨ ابْنُ اللّٰهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ
كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ﴿۳۰﴾ اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ

وَالْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ عَمَّا
يُشْرِكُوْنَ ﴿٣١﴾ يُرِيْدُوْنَ اَنْ يُّطْفِـــُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ﴿٣٢﴾ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ
الْمُشْرِكُوْنَ ﴿٣٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ
بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ
فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ ﴿٣٤﴾ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ
وَظُهُوْرُهُمْ ۭ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾ اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ
اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ۭ ذٰلِكَ الدِّيْنُ
الْقَيِّمُ ۙ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ ۭ وَقَاتِلُوا الْمُشْرِكِيْنَ كَاۗفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَاۗفَّةً ۭ
وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿٣٦﴾ اِنَّمَا النَّسِيْۗءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِيْنَ كَفَرُوْا يُحِلُّوْنَهٗ
عَامًا وَّيُحَرِّمُوْنَهٗ عَامًا لِّيُوَاطِـــُٔوْا عِدَّةَ مَا حَرَّمَ اللّٰهُ فَيُحِلُّوْا مَا حَرَّمَ اللّٰهُ ۭ زُيِّنَ لَهُمْ سُوْۗءُ اَعْمَالِهِمْ ۭ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٣٧﴾

Here is a disavowal (proclaimed) by Allah and His Messenger (ﷺ) against the Mushrekeen (polytheists) with whom you have a treaty. (1) So, move in the land freely for four months, and be aware that you can never frustrate Allah, and that Allah is going to disgrace the disbelievers. (2) And here is an announcement, from Allah and His Messenger, to the people on the day of the greater Hajj, that Allah is free from (any commitment to) the Mushrekeen, and so is His Messenger. Now, if you repent, it is good for you. And if you turn away, then be aware that you can never frustrate Allah. And give those who disbelieve the 'good' news of a painful punishment. (3) Except those of the Mushrekeen with whom you have a treaty, and they were not deficient (in fulfilling the treaty) with

you, and did not back up any one against you. So, fulfill the treaty with them up to their term. Surely, Allah loves the God-fearing. (4) So, when the sacred months expire, kill the Mushrekeen wherever you find them, and catch them and besiege them and sit in ambush for them everywhere. Then, if they repent and establish Salah and pay Zakah, leave their way. Surely, Allah is most Forgiving, Very-Merciful. (5) And if any one of the Mushrekeen seeks your protection, give him protection until he listens to the Word of Allah, then let him reach his place of safety. That is because they are a people who do not know. (6) How can the Mushrekeen have a treaty with Allah and His Messenger? Except those with whom you made a treaty near Al-Masjid-ul-Haram. Then, as long as they remain straight with you, you too remain straight with them. Surely, Allah loves the God-fearing. (7) How (can they have a treaty) while if they overcome you, they will not observe any bond or treaty with you. They want to please you with (words of) their mouths, but their hearts refuse. Most of them are sinners. (8) They have taken a paltry price for the verses of Allah, so they have prevented (people) from His path. Indeed, evil is what they have been doing. (9) They do not observe any bond or treaty with a believer; and they are the transgressors. (10) Then, if they repent and establish Salah and pay Zakah, they are your brothers in faith. We elaborate the verses for a people who understand. (11) And if they break their oaths after they have made a covenant, and speak evil of your Faith, then fight the leaders of infidelity, since their oaths are nothing, so that they may desist, (12) Would you not fight a people who broke their oaths and conspired to expel the Messenger, and it was they who started (fighting) against you for the first time? Do you fear them? But Allah has greater right that you fear Him, if you are believers. (13) Fight them, so that Allah should punish them at your hands and disgrace them, and help you win against them and bring relief to bosoms of the believing people, (14) And remove the rage of their hearts. And Allah relents to whomsoever He wills. Allah is (All-)

Knowing, (All-) Wise. (15) Do you think that you will be left alone (without being tested), while Allah has not yet seen those of you who struggle in Jihad and never take anyone as their confidant other than Allah and His Messenger and the believers? Allah is fully aware of what you do. (16)

It is not for the Mushrekeen to build up the mosques of Allah while they are witnesses of their own infidelity. Those are the ones whose deeds have gone to waste; and in the Fire they shall remain forever. (17) In fact, the mosques of Allah are built-up only by those who believe in Allah and the Last Day and those who establish Salah and pay Zakah and who fear none but Allah. So, it is hoped that they are to be among those on the right path. (18) Have you taken the serving of water to the pilgrims and the maintenance of Al-Masjid-ul-Haram as equal to (the acts) of one who believes in Allah and in the Last Day, and carries out Jihad in the way of Allah? They are not equal in the sight of Allah. Allah does not lead the wrongdoing people to the right path. (19) Those who believed and emigrated and carried out Jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful. (20) Their Lord gives them the happy news of Mercy from Him, and of (His) Pleasure, and of Gardens having an everlasting bliss for them, (21) Where they shall dwell forever. Surely, it is Allah with whom lies a great reward. (22) O you who believe, do not take your fathers and your brothers as your friends, if they prefer infidelity to Faith. Those of you who have friendship with them are the wrongdoers. (23) Say, "If your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and Jihad in His way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path." (24) Allah has surely blessed you with His help on many battlefields, and on the day of Hunain, [5] when you were proud

of your great number, then it did not help you at all, and the earth was straitened for you despite all its vastness, then you turned back on your heels. (25) Then Allah sent down His tranquility upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. That is the recompense of the disbelievers. (26) Yet Allah relents, after that, to whomsoever He wills. Allah is Most-Forgiving, Very-Merciful. (27) O you who believe, the Mushrekeen are impure indeed, so let them not approach Al-Masjid-ul-Haram after this year. And if you apprehend poverty, then, Allah shall, if He wills, make you self-sufficient with His grace. Surely, Allah is All-Knowing, All-Wise. (28) Fight those People of the Book who do not believe in Allah, nor in the Last Day, and do not take as unlawful what Allah and His Messenger have declared as unlawful, and do not profess the Faith of Truth; (fight them) until they pay jizya with their own hands while they are subdued. (29) The Jews say, "'Uzair (Ezra) is the Son of Allah" and the Christians say, "Masih (the Christ) is the Son of Allah." That is their oral statement. They imitate the saying of the earlier disbelievers. May Allah ruin them, how far they are turned back from the truth! (30)

They have taken their rabbis and their monks as gods beside Allah, and also (they have taken) Masih the son of Maryam (as god). And they were not commanded but to worship only One God. There is no god but He. Pure is He from what they associate with Him. (31) They wish to blow out the Light of Allah with their mouths, and Allah rejects everything short of making His light perfect, no matter how the disbelievers may hate it. (32) He is the One who has sent down His Messenger with guidance and the Faith of Truth, so that He makes it prevail over every faith, no matter how the Mushrekeen may hate it. (33) O you who believe, many of the rabbis and the monks do eat up the wealth of the people by false means and prevent (them) from the way of Allah. As for those who accumulate gold and silver and do not spend it in the way of

Allah, give them the 'good' news of a painful punishment, (34) On the day it (the wealth) will be heated up in the fire of Jahannam, then their foreheads and their sides and their backs shall be branded with it: "This is what you had accumulated for yourselves. So, taste what you have been accumulating." (35) Surely, the number of months according to Allah is twelve (as written) in the Book of Allah on the day He created the heavens and the Earth, of which there are Four Sacred Months. That is the right faith. So, do not wrong yourself therein. And fight the Mushrekeen altogether, as they fight you all together, and be sure that Allah is with the God-fearing. (36) Nasi' (i.e., postponement of months) is nothing but a further excess in infidelity, whereby the disbelievers are misguided. They allow it one year and disallow it another year, so that they may conform (only) to the number of what Allah has sanctified, and allow what Allah has disallowed. The evil of their deeds has been beautified for them (by Satan). And Allah does not lead the disbelieving people to the right path. (37)

(Surah Al Toubah: 1 – 37)

6.18. Farewell Hajj

The Prophet (ﷺ) perform Hajj in 10th AH it is also called Hajj al-wida and Hajj-Al-Balagh. It is said that after Hajj obligation it was the first pilgrimage. And after that Rasool Allah (ﷺ) passed away. After the emigration of Medina, Rasool Allah (ﷺ) did not perform any Hajj.

Hajj al-Balagh says that in this Prophet (ﷺ) taught the commandments of Islam and shows it by doing himself. It is said that hajj al-tamam and Hajj al-Kamal are said

because to revealed on this occasion verse (competing of Quran).

When the Messenger of Allah (ﷺ) intended for Hajj, he told people that this year I am going to pilgrimage. When people heard, everybody tried to go to Hajj with the Prophet (ﷺ). People around nearby people came to Madinah. They prepared for the pilgrimage to go to pilgrimage with Rasool Allah (ﷺ). There were some pedestrians and some riders. In those days' disease of Small-pox was spread in Madinah. So, some people could not be caused by illness. Hazrat Abu-Bakr Siddique (RA) was accompanied by the Prophet (ﷺ) in this journey.

When they reached the place of Zee-ul-tul, prayed Fajr at this place. Hazrat Abu Bakr Siddique's (RA) daughter Hazrat Asma (RA) says that my father had asked the Messenger of Allah (ﷺ) the camel on which my luggage is also available for you too. The Prophet (ﷺ) accepted his request and said! Nicely loaded with flour, grounded barley, palm and other equipment. So, Hazrat Abu Bakr Siddique (RA) did this and carried a slave on it. In one place, slave sat down the camel at a place and slept. When he got up, saw that the camel was missing, the slave started looking for a camel. The Messenger of Allah (ﷺ) came to the place "Jarah ", it was the time of Zohar prayer. Hazrat Abu- Bakr Siddique (RA) waiting for the slave. When Ghulam arrived, Hazrat Abu Bakr Siddique (RA) asked where the camel was? He said it was lost.

Hazrat Abu Bakr went up and started beating him. The Prophet (ﷺ) said to him that Abu Bakr Siddique (RA) was forgiven in the opinion that this act is haram in Ahram. (Masnad Ahmed)

It is narrated that when Aal-Fazla from Banu Salim aware that Rasool Allah's (ﷺ) camel loaded with food and stuff was lost, they brought dates, cheese and food. The Messenger of Allah (ﷺ) said to Hazrat Abu Bakr (RA)! Come, Allah has sent a good diet for us.

Hazrat Saad bin Ebadah (RA) also brought one camel loaded with food stuff for Rasool Allah (ﷺ). He said your camel with food is lost so I brought these things for you.

At the same time, Hazrat Safwan bin Muaqal (RA) finds the lost camel and he presented it to the Messenger of Allah (ﷺ) with all stuff safely.

(Muarij-al-Nabuwah)

7.0. Rasool Allah's (ﷺ) last journey

7.1. Background

The Messenger of Allah (ﷺ) said once! Allah gave authority to a slave between the world and the Hereafter. But this slave preferred the Hereafter.

Hazrat Abu Bakr Siddique (RA) understood the meaning of this verse of Holy Prophet (ﷺ) that it means that the slave is himself. So, he started crying and forgiving! No, Messenger of Allah (ﷺ)! We are ready to sacrifice ourselves and our children to you. The Prophet (ﷺ) said: Abu Bakr (RA)! Be patient.

The doors which open in the Masjid will closed except Abu Bakr's (RA) because I do not know any person who is a companion batter than Abu Bakr Siddique (RA). The Messenger of Allah (ﷺ) said! Allah sent his slaves to the deliver last message which Allah had given to His slaves is accomplished. The whole Arabs had come to the fore. Rasool Allah's (ﷺ) talk, conversation and actions reflect that he has taken away from now as he is going to separate from them.

Its example is that:

The Prophet (ﷺ) used to do ten days "Aytakaf "in Ramadan but on Ramadan of 10th AH he (ﷺ) did Aytakaf for twenty days. Rasool Allah (ﷺ) said Gabriel (AS) revised him Quran twice this year, every year he used to do once in Ramadan.

The Prophet (ﷺ) said on the occasion of Hajj, I do not know I can never find you at this place next year.

Near Jumra-Aqabah said! Learn from me the Hajj deeds, because I do not do Hajj after this year.

Surat Al-Nasr revealed in the middle of "Ayam-ul-Tashreeq", indicated that the time to leave this world came.

The Messenger of Allah (ﷺ) went to the valley of mountain Uhud in the month of Safar 11AH and prayed for martyred of Uhud. As he is leaving both with the live and the dead. After returning from Uhud, Rasool Allah (ﷺ) came to Masjid-e-Nabvi and went to Minbar and said! I am the leader of your caravan you are witness. Surely, I am looking pond of Kausar at this time. I was given the keys of earth and earth's treasures. I do not believe that you will worship idols after me, but the fear is that you will compete the world against one another. (Sahih Bukhari)

One day half of the night, Rasool Allah (ﷺ) went to the graveyard of "Jannat-ul-Baqi "and pray for the rest.

Rasool Allah (ﷺ) said! O people of graves! Greet you, people are in a state, you should keep blessing in which you are. Evils are going to follow one another like a piece of rack, and it's worse than ever. Then, good news told the people that we are coming to meet you.

7.2. Start of illness

On 29th Safar 11AH, Monday the Prophet (ﷺ) went to Jannat-ul-Baqi with a funeral. On returning feels headache and fever. This was a sign of the death of the Prophet Muhammad (ﷺ). In this illness Rasool Allah (ﷺ) led eleven prayers.

It is narrated from Hazrat Omar (RA) that I came to Rasool Allah (ﷺ), the strip of cloth on the head of the Messenger of Allah (ﷺ) was rapped, I put my hand on top of the cloth, so I felt like it too hot. I said on this! O Messenger of Allah (ﷺ)! I did not see anyone who was in severe trouble like yours.

The Prophet (ﷺ) said! Surely, I have more reward than others. Hardest tests came on Prophets than pious people than ordinary people.

Ibn Saad (ra) narrated that Hazrat Ali (RA) said! The sickness of Rasool Allah (ﷺ) started on Wednesday and after thirteen days sickness Rasool Allah (ﷺ) passed away.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ O

When the sickness began the Messenger of Allah (ﷺ) was on the house of Ummul-Mominin Hazrat Maymuna (RA). After that he stayed seven days with her. When the disease became severe Rasool Allah (ﷺ)

intensified to move to Ummul-Mominin Hazrat Ayesha Siddiqah's (RA) house. Remaining days of life the Prophet (ﷺ) stayed with her until he passed away.

Hazrat Ali (RA) and Hazrat Fazal bin Abbas (RA) help for shifting from the house of Hazrat Maymuna (RA) to Hazrat Ayesha's (RA) house. Hazrat Ayesha (RA) recited Surat Falaq, Surat Nas and Duaa for Rasool Allah (ﷺ). She slides her hand on Rasool Allah's (ﷺ) skin for Barakah.

It is narrated from Hazrat Ayesha Siddiqah (RA) that The Prophet (ﷺ) said, "This is the effect of the poison that I had eaten in Khyber."

In another narration from Hazrat Ayesha (RA) said! Whenever Rasool Allah (ﷺ) became sick he recited under mentioned Duaa and slides his hand on his body.

اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شِفَأَءَ

اَلَّا شِفَأُءُکَ شِفَأً ءً لَّا يُغَادِرُ سَقَماً

"O Allah! O food provider and creature of human being relieve me from distress this suffering. You have to heal and healing the name of the healing that You give to. Give me the health without suffering.

(Masnad Ahmad, Ibn Majah)

Five days before death, the temperature of the body was very intensely due to which it was very difficult for

him, so The Prophet (ﷺ) had a lot of trouble. He (ﷺ) said give me bath with water from seven different wells that I could go and talk to the companions. Then Rasool Allah (ﷺ) sit in a tub and water has been pour on him until he said, stop it. I am satisfied now.

After taking bath Rasool Allah (ﷺ) feel better, he went to Masjid a cloth strep was tied on his head. He sat down on Minbar and given a sermon; companions were around him. Rasool Allah (ﷺ) said! Curse on Jews and Christens who made the graves of Prophets idols and started worship. (Mautah Imam Malik)

7.3. The Messenger of Allah (ﷺ) presented himself for accountability

The Messenger of Allah (ﷺ) presented himself for retribution and said, "If I have struck someone on the back, then he is on my back, so take revenge." If someone is dishonored, my honor is present, let him take revenge. A person said that I have three dirhams in charge of you. He (ﷺ) told Hazrat Fazl bin Abbas (RA) to pay him. After that, he made a will about the Ansar and said!

I bequeath you about the Ansar because they are my heart. They have fulfilled their obligations but their rights have remained. Therefore, accept their good deeds and ignore their sins.

There is a couple of narrations. Hazrat Mohammed (ﷺ) said! People will increase and Ansar will decrease until they will be like salt in food. If your man is the guardian of a deed that brings benefit or harm, then he should accept their good deeds and pass away from their bad deeds. (Sahih Bukhari)

The Messenger of Allah (ﷺ) said! Allah has chosen a servant that he will either give him whatever he wants from the glitter and beauty of the world, or he will choose what is with Allah, then this servant will choose what is with Allah.

Hazrat Abu Saeed Khudri (RA) said that on hearing this, Hazrat Abu Bakr Sadiq (RA) started crying and said: Sacrifice my parents on you (ﷺ). We were surprised to see this old man. The Messenger of Allah (ﷺ) is talking about a servant, so he is saying: My mother and father sacrificed on you (ﷺ) (but it became clear after a few days that) It was given that he was the Messenger of Allah (ﷺ) and Hazrat Abu Bakr Sadique (RA) was the most knowledgeable of us.

(Sahih Bukhari)

Then the Messenger of Allah (ﷺ) said! Abu Bakr Sadiq (RA) is the most benevolent friend to me in terms of friendship and wealth. But (with him) is the brotherhood and love of Islam. No door should be left open in the masjid, but it should be closed without fail, except for the door of Hazrat Abu Bakr Sadiq (RA). In

the beginning, the doors of some houses opened inside the masjid. (Sahih Bukhari)

Four days before his death, he was in a state of pain. Let me write you a text after which you will never be misled. At that time, there were many people in the house, including Hazrat Umar (Radi Allahu Taala Anhu) He said! He (ﷺ) is overcome with pain at this time and we have the Qur'an and this book of Allah is our guide. Then the Messenger of Allah (ﷺ) said: Get up from me. (Sahih Bukhari)

Then he (ﷺ) made three wills.

(1) Expulsion of the Jews and the Christians and the Mishras from the territory of Al-Arab.

(2) Do respect and welcome delegations in the same way as the Messenger of Allah (ﷺ) used to do.

(3) The narrator said that the third thing he could not say with certainty was that it was holding tightly to the Book of Sunnah or the commandment not to allow the army of Usamah (RA) or with slaves and slaves. It was a will of good behavior.

In some narrations, there are some instances mentioned in these words:

* Exclamation to make a tomb prostrate
* The desire to be pleased with Allah (ﷺ)
* Good deeds with Ansar
* Prophet (ﷺ) said! that there is only a good dream left from the Prophecy.

Despite the severity of the disease, the Prophet (ﷺ) continued to lead all the prayers by himself until that day, that is, until Thursday, four days before his death. On that day, he (ﷺ) led the Maghrib prayer and recited Surah Al-Murselat. This was his (ﷺ) last prayer which was offered in congregation. (Sahih Bukhari)

7.4. Abu Bakr Siddiqui's (RA) Imamate

At the time of Esha prayer Rasool Allah's (ﷺ) illness increased that he could not go to Masjid. Hazrat Ayesha (RA) said! Rasool Allah (ﷺ) asked! Did the people perform the Esha prayer?

We said! No, Yaa Rasool Allah (ﷺ), they are waiting for you. The Prophet (ﷺ) said: Bring a pot for shower a bath for me. Then Rasool Allah (ﷺ) tried to get up but he became faint. After some while he came to conscious, then he again asked! Are the people prayed Esha Salat?

We said! They are waiting for you. Again, he became faint due to weakness. It happened two, three times similar with him.

Finally, he sent a message that Abu Bakr Siddique (RA) led the prayer. Hazrat Abu Bakr Siddique (RA) lead the prayers in the remaining days. That was seventeen prayers in the Prophet's (ﷺ) life in illness.

Hazrat Ayesha (RA) was known the nature of her father's soft heartiness so she said! Please say someone else to lead the prayer because he could not do due to grift. Rasool Allah (ﷺ) said strictly that to say Abu Bakr (ﷺ) for leading the Salat. (Sahih Bukhari)

On Saturday or Sunday Rasool Allah (ﷺ) felt better, so he came for Zohar prayer with the help of two companions. Hazrat Abu Bakr (ﷺ) was leading the prayer. When he saw Rasool Allah (ﷺ) is coming he intended to step back but Rasool Allah (ﷺ) hint to stay. Rasool Allah (ﷺ) sit on the side of Hazrat Abu Bakr (RA). Hazrat Abu Bakr (RA) started to follow Rasool Allah (ﷺ) and other companions followed Hazrat Abu Bakr Siddique (RA).

One day before the demise, the Prophet (ﷺ) freed all his slaves. There were seven dinars in the house, he did charity. Donated his weapons to the companions. Hazrat Ayesha Siddiqah (RA) brought the oil from neighbor to light the light the lamp.

7.5. Abu Bakr Siddique's Residence

When Hazrat Abu Bakr Siddique (RA) saw the condition of Rasool Allah (ﷺ) is now better he went to his home in Sikh to see his wife Habiba bint Kharja (RA). (Al-Seerat Al-Nabawiyah)

7.6. Last Day of the Prophet's (ﷺ) Life

It is narrated from Hazrat Anas (رضي الله عنه) on Monday morning that the Muslims were busy in Fajr prayer. Hazrat Abu Bakr Siddique (RA) was leading the prayer. Suddenly the Prophet (ﷺ) unveiled the curtain, at that time companions were busy to making the Suff (standing in a straight line for prayer). The Prophet (ﷺ) saw and smiled, when Hazrat Abu Bakr Siddique (RA) saw that Rasool Allah (ﷺ) were looking, he intended to move back but Rasool Allah (ﷺ) indicated him to stay for prayer and fell downed the curtain. The Muslim felt so much happy that he would be done the prayers. (Sahih Bukhari)

Then there was no time for any other prayer came on the Messenger of Allah (ﷺ).

7.7. Last breath of the Prophet (ﷺ)

The Prophet (ﷺ) was taking his last breath. Hazrat Ayesha Siddiqah (RA) said: The blessing of Allah is upon me that the Messenger of Allah (ﷺ) took his last breath with my chest on my turn day at my home. At the time Allah Almighty collected the blessings of saliva of my and Messenger of Allah (ﷺ).

That is because Abdur Rahman bin Abu Bakr Siddique (RA) came to see Rasool Allah (ﷺ) holding a Miswak

(Tooth Brush). The Prophet (ﷺ) pointed on Miswak. I understood that he (ﷺ) wants to brush his teeth. I said, "O Messenger of Allah (ﷺ) do you want to use it? He (ﷺ) tells by indicating, yes. I took the Miswak from my brother and gave Rasool Allah (ﷺ). I felt it was hard for him that I said! Do I soften it for you? Rasool Allah (ﷺ) said yes. I chewed with my teeth and then it became well soft I gave to Rasool Allah (ﷺ). Rasool Allah (ﷺ) brushed his teeth thoroughly. There was water in the bowl, the Prophet (ﷺ) was putting his hand in the water and slides on the face and said!

لَّا اِلٰهَ اِلَّا اللّٰهُ

(There is no god other than Allah)

There are difficulties of death. (Sahih Bukhari)

After doing Miswak the Prophet (ﷺ) indicated the finger to the roof and said,

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ
مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ
وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ﴿٦٩﴾

Those who obey Allah and the Messenger are with those whom Allah has blessed, namely, the prophets, the Siddiqeen, the Shuhada' and the righteous. And excellent are they as companions. (Surah An Nisa - 69)

(اللّٰھم اغفر لی و ارحمنی و الحقنی بالرفیق الاعلیٰ)

Rasool Allah (ﷺ) said this sentence thrice, his hand fell down and he passed away.

''انا للّٰہ وانا الیہ راجعون''

This incidence was on 12th Rabiul-Awwal 11thAH on Monday brunch time. Age was at that time 63 years.

The Messenger of Allah (ﷺ) didn't leave any Dinar or Dirham or the slave. Just leave a white mule and weapons. Apart from this, a land which has made charity for the Ummah. At the time of death Prophet's (ﷺ) chain armor was mortgage to a Jew in return for the thirty kilograms barley. (Sahih Bukhari)

7.8 News of death of Rasool Allah (ﷺ)

On listening the news of death of The Prophet (ﷺ) Muslims were shocked and lost their senses. They lost their speech and afflicted their minds. People were astonished by sadness. Hazrat Uthman (RA) could not do anything. Hazrat Ali (RA) was sitting there, he was not able to move. Hazrat Omar (RA) pulled out the sword and said, "If anyone says that the Messenger of Allah (ﷺ) has passed away then I will kill him." Hazrat Anas (RA) said, "We have never seen such dark day."

Hazrat Abu Bakr Siddique (RA) came from his residence from Sikh, straight he went to the Masjid

without talking anybody. Then he went to the residence of Hazrat Ayesha Siddiqah (RA). Rasool Allah (ﷺ) was lie down on the bed and a Yemeni cloth sheet was covered on him. Hazrat Abu Bakr Siddique (RA) opened his face, bowed down and kissed him and started crying. Then Hazrat Abu Bakr Siddique (RA) said, my parents do sacrifice on you.

Wallah! Allah will not give death twice on you. The death which was under the authority was overtaken on you. You (ﷺ) will also be good in your life, and also took death happily. On the death of the Prophet Muhammad (ﷺ), the thing which was disconnected from the world is Prophecy (Nabuwah).

You are above from the praises. You are free from sadness. You were full of living and every common person were respectable in your eyes. If our death would have been in our power, then we would have offered our lives in return for your death. If you did not forbid crying, then we would have lost the eyes of the blind on you. So, which we are not able to change, it has the change the meaning of this world. Those who live together do not turn away. (Sahih Bukhari)

O Allah! Send my peace for my Lord Messenger (ﷺ).

O Messenger of Allah (ﷺ)! Remember us with your Lord. Place us in your heart, which you have given us touch and comfort, if it was not, we could not establish the truth that was still right. O Allah! Please send our Salam to your Prophet (ﷺ) and keep our memory in his heart.

Then Hazrat Abu Bakr (RA) came to the people who were in extreme disorder and great sadness. Hazrat Abu Bakr (RA) gave a sermon. Hazrat Abdullah bin Abbas (RA) narrated that when Hazrat Abu Bakr (RA) came to the public then Hazrat Omar (RA) was saying! Wa-Allah! Rasool Allah (ﷺ) did not die he will return back as Hazrat Musa (AS) came back.

Hazrat Abu Bakr Siddique (RA) said to Hazrat Omar (RA): "Sit down, Hazrat Omar (RA) refused then Hazrat Abu Bakr (RA) left him and attracted to the public.

7.9 Sermon of Abu Bakr Siddique (RA)

O People! I bear witness that there is none worthy of worship except ALLAH, the One alone, without partner, and I bear witness that Muhammad (ﷺ) is His Servant and Messenger. I bear witness that the BOOK is as it revealed, and the religion is as it was ritual in the beginning. Hadith is as mentioned Rasool Allah (ﷺ). Allah is the One as He said, and Allah is All-Sufficient for His creatures.

Then said! O People! Those who worship the Prophet Muhammad (ﷺ) knew that doubtfully Muhammad (ﷺ) had proved leave this world and whoever worships Allah, let him know that Allah is alive. He will never die. Then he recited this Ayat:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَا۟ىِٕنْ مَّاتَ

اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۚ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ

يَّضُرَّ اللّٰهَ شَيْـًٔا ۗ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿۱۴۴﴾

Muhammad (ﷺ) is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful. (Surah Ale-Imran – 144)

Then said! Hey! Allah has already indicated about the death of Rasool Allah (ﷺ). So, it is not harmful to panic, and indeed Allah likes something for Prophet that He Has (Hereafter rewards) it not that what you have (world). Rasool Allah (ﷺ) has left behind the Sunnah and of the book for guidance for you, so that who stirred them and do well and whoever made a mistake in those two, he did evil.

O Believers! You became follower of Justice; Satan does not mislead you from your loyalty to the Prophet (ﷺ) and turn away from your religion. So before taking the devil into temptation, take good deeds and make it Shaitan as a helpless and a powerless. Do not let the devil come so close to you and get you in any temptation. (Sahih Bukhari)

Hazrat Ibn Abbas (RA) narrated that Wa-Allah! It seems that it had not previously known that Allah revealed this verse, and when Hazrat Abu Bakr Siddiq (RA) said, we learned this verse. Now whoever knew that whatever heard, he had to recite it out.

It is narrated from Hazrat Saeed bin Musyyab (RA) that Hazrat Omar (RA) said, "I have come to conscious when I heard this verse recite Abu Bakr Siddique (RA). I switched them out and heard that the fate of the Prophet (ﷺ) has been established, so I will not be able to bear my burden on my feet and will fall on the ground. (Sahih Bukhari)

7.10. Abu Bakr Siddique's allegiance

After the death of Rasool Allah (ﷺ), the question raised that who will be successor of Rasool Allah (ﷺ). After the death of Rasool Allah (ﷺ) family members of Rasool Allah (ﷺ) gathered on Hazrat Fatima's (RA) residence, other Muslims gathered with Hazrat Abu Bakr Siddique (RA) and Ansar gathered with Hazrat Saad bin Ebadah (RA) in Saqifah Bani Saadah.

During that time someone told Hazrat Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA) that the Ansar were gathered in the Saqifah and discussing the matter of Khilafah. Therefore, you should reach the destination immediately, so that could what matter is fixed, could make the difference between the Muslims.

(Ibn Hisham)

Hazrat Omar Farooq (RA) said to Hazrat Abu Bakr Siddiq (RA), "We should walk with our Ansari brothers so that the matter can be taken." Hazrat Abu Obadiah bin Jarrah (RA) was also accompanied on this occasion. When they reached there, Hazrat Saad bin

Ebadah (RA) was present covered with cloth sheet because he was not feeling well. After reaching there, Ansar's sermon described their talent and described their virtues and showed his right to Khilafah. (Ibn Hisham)

After this, Hazrat Abu Bakr Siddique (RA) stood up and said his opinion. They described the virtues of Muhajireen and then mentioned the virtue of Ansar and their proclamation on Islam. What was revealed about the Ansar, which was revealed in the Quran and what the Prophet (ﷺ) said in their glory?

He said! You know that Rasool Allah (ﷺ) had said that if people walk in a valley and Ansar will take the second valley, I will walk in the valley where Ansar will go. Then he said, " Arabs will not accept anyone else than Quresh, so Amir should be from Quresh and you will be his minister and adviser. Therefore, you have the authority to agree to one of these two people." Hazrat Abu Bakr (RA) said this, by holding the hands of Hazrat Omar (RA) and Hazrat Abu Obadiah bin Jarrah (RA) sat in the middle. Hazrat Abu Obadiah bin Jarrah (RA) said, "It is not appropriate for anyone after the Messenger of Allah (ﷺ) that he should give superiority somebody on Abu Bakr Siddique (RA) to anyone else. He is comrade of The Prophet (ﷺ) in the cave. Second (Sani Asnain) of the Messenger of Allah (ﷺ), has been imam of prayers during the days of Prophet's (ﷺ) sickness. There is no other one has right for this work. (Fateh al-Bari, Abu Daud)

It is narrated from Abdullah bin Masood (RA) that Ansar said on this occasion that select one leader of you and one from us. Hazrat Omar (RA) said, "O Ansar! You do not know that Messenger of Allah (ﷺ) had done Abu Bakr (RA) kept ahead for the prayers Imam, so whoever of you would like to proceed Abu Bakr (RA). After hearing this, Ansar said! We ask for refuge from Abu Bakr Siddique (RA).(مسند احمد)

Hamid bin Abdur Rahman (ra) narrated that Hazrat Abu Bakr (RA) addressed Hazrat Saad ibn Ebadah (RA), "You know that once you were sitting in the meeting of Rasool- Allah (ﷺ), then he said that Qureshi will be of Khilafah. Good of them will be good and evil for evil. Hearing this, Hazrat Saad bin Ebadah (RA) said. You said the truth! We are ministers and you rulers.(مسند احمد)

Imam Ibn' Arabi Maliki (ra) described that Hazrat Abu Bakr Siddique (RA) argued based on Qureshi's elaborate caliphate on the blessings of Prophet (ﷺ), who acted well with Ansar, accepting his good deeds and forgiving related to Ansar.

On this, Hazrat Omar Farooq (RA) said! O Abu Bakr! you stretched out your hand. He extended his hand. First of all, Hazrat Omar (RA) pledged allegiance on his hand, then the Muhajirs-imposed allegiance, and then Ansar pledged allegiance.

The second narration is that Hazrat Omar (RA) took the hand of Hazrat Abu Bakr Siddique (RA), for the allegiance, so that Hazrat Usaid bin Khudair (RA) Ansari

and Hazrat Bashar ibn Saad (RA) rose to take allegiance but Hazrat Omar (RA) to stand on them. When all these people unanimously devoted allegiance to Hazrat Abu Bakr Siddique's (RA) hand, Hazrat Abu Bakr Siddique (RA) said the sermon. This initial allegiance was happened in Saqifah Bani Saadah and second day open allegiance unanimously in Masjid-e-Nabvi.

7.11 Caliph Abu Bakr's (RA) Sermon

O People: I am appointed as your guardian and I am not better than you. If you look me right then you should help me and look at me in vain, then correct me. As long as I obey Allah, you obey me and do not obey me if I disobey Allah. The strongest of you is weak near me unless I receive the right, and the weak of you is strong in front of me unless I give its right.

Which nation forbids Jihad; Allah disgrace them. In a nation spread wickedness that destroys, Allah causes suffering on them. Look, you insist that I am more entitled to this responsibility, then do work hard to cooperate with me and remember that I am a human and Satan is behind me. If you ever look at me in anger, then go up and obey me while I am straight and when I am deviate, you should straighten me. I just want to say that I am seeking forgiveness from Allah for myself and for you.

But despite this, Hazrat Abu Bakr Siddique (RA) did not consider his choice but he announced in the city for three days, that ban on allegiance on people is not

necessary. They can choose another person suitable for Khilafah. But no other candidate came forward.

(Al-Ansab Al-Ashraf)

Precious pearls

Hazrat Abu Bakr Siddique (RA):

The people who leave jihad, Allah disgrace them.

(Al-Badayah wa Al-Nihayah)

8.0. Hazrat Abu Bakr Siddique's (RA) Caliphate era

8.1 The meaning of Caliphate

Khalifa means successor and Khilafat means succession. But in Shariah terms and historical terms, the meaning of caliph is closely related to king or sultan. There were also some people among the Muslims who raised various objections regarding the successors of the Messenger of Allah ﷺ. Some were considered guilty and cruel and some were innocent and oppressed. However, a person has no right to complain or object about the caliphate. Allah Ta'ala has assigned the kingdom of the earth and the caliphate to be given or taken away by Him alone. This work is not attributed to any human being. This was the reason why the Prophet ﷺ himself did not give any order regarding the selection, determination and appointment of the Caliph.

In the Holy Qur'an, there are instructions about what the Caliph should do, what things should be avoided and feared. It also explained which reform works are such that make one worthy of Khilafah. But it did not say who will be the caliph of Rasulullah ﷺ, i.e., who will be the ruler after him. Even the slightest detail of prayer, fasting, Hajj, Zakat, the rights of Allah and the rights of the servants has been openly described by the Sharia of Islam, but it has not determined the succession of the Prophet (ﷺ). The wisdom in this was that Allah bestows Khilafah on whom He wills and He Himself provides such means that the deserving

Khilafah gets Khilafah. The task of attaining the Khilafah is beyond human efforts and contrivances. Allah Ta'ala Himself revealed by His actions who among the Muslims was the first to deserve the Caliphate and who was later. Fighting in this issue, arguing, objecting is completely futile and as if objecting to Allah Ta'ala. Who should be the Caliph after the Messenger of Allah ﷺ? The answer is clear that the one who could not become the caliph is saying that the one who became the caliph did not deserve to be the caliph. In other words, to say that Allah does not make a caliph or that Allah could not make the one whom He wanted to make a caliph and was defeated by human devices. (Nauzobillah). The condition of those who object to the caliphate of Hazrat Abu Bakr Siddiq (RA) is like that of a person who, after hearing a decision against his will in the court of a judge, comes out of the court and starts cursing the judge. His abuse does not change the decision of the court, nor does the judge's judgment deteriorate. (History of Islam)

8.2. Difference between the Khilafah Administration and Khilafah Murshid

Different scholars believe that the following verses of Surat al-Nur, which the word "Khilafah" has said, is meant by a Sheikh to make any of his own successors.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ
الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ
اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

(Surah Al Noor - 55)

Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors. (Surah Al Noor - 55)

But there is a difference between these two caliphs. Peer and Murshid are the ruler of their followers, but their priorities are towards the apparent and spiritual correction of believers. But the Khilafah administration has the dominance of the earth, and its work is to implement the orders of Allah on the earth. In order to understand the meaning of the caliph, the Quran describes examples of Adam (AS) and Dawood (AS). (History of Islam, Akbar Shah pp.237)

8.3. Khalifa tur-Rasool Abu Bakr Siddique (RA)

Hazrat Ayesha Siddiqah (RA) said: After the death of Rasool Allah (صلی اللہ علیہ وسلم) hypocrites made great sedition. Many people in Arabia were became apostates, some people refused to give Zakat. So, many difficulties were gathered that even if there were on the mountain, it could not afford, but my father Hazrat Abu Bakr Siddique (RA) fought every hardship with great dignity. (Ibn Asakar)

In hadith Nabvi mentioned the Khilafah of Hazrat Abu Bakr Siddique (RA), a lady came to Rasool Allah (ﷺ) and the Messenger of Allah (ﷺ) ordered her to be re-present. The woman said, "O Messenger of Allah! If I come and you do not be, or you died? The Prophet (ﷺ) said! (ان لم تجدینی فاتی ابا بکر)

If you could not find me then go to Abu Bakr (RA).
(Sahih Bukhari, Muslim)

Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said: I was asleep, I saw a dream, I was taking out the water standing on my pool and plowing the people, so Hazrat Abu Bakr (RA) came to them, they took the bowl from my hand so he could comfort me, and he took two buckets. Water was sufficient to extract, Allah will forgive them. Then Ibn Khattab (RA) came and he took a bucket from him, so I did see him pulling more powerful. Even people came back after drinking water and the pool was filled with water.

(Sahih al-Muslim: 1861)

Imam Shafai (ra) said! The dream of Prophets (ﷺ) also revelation and it was weakness in getting water, indicating that the duration of Khilafah shortened and soon died. During the era of Hazrat Omar's (RA) Islamic Khilafah increased and his term was too long.

8.4. Consensus of Sahabah

Hazrat Abu Bakr bin Ayash (RA) narrated that Hazrat Abu Bakr Siddique (RA) is real successor of the Prophet (ﷺ), as Allah said!

اولئک هم الصادقون

The whole verse proof the reason for caliphate of Siddique Akbar (RA) because Siddiqeen (truthful people) is meant to be companions. The prophet (ﷺ) said whoever Sadiq, he can never be do anything wrong. All companions used to say Hazrat Abu Bakr Siddique (RA) "Khalifate al-Rasool Ullah". Ibn Kathir (ra) has written that this argument is very important for Khilafah.

Imam Shafai (ra) has narrated that Khilafah (Abu- Bakr Siddique) is absolutely correct, which has not any doubt. People were disturbed by the depart of the Messenger of Allah (ﷺ), so at that time, other than Hazrat Abu Bakr (RA) people did not find good in their hearts, they gave allegiance to his hands by giving him their worldly affairs.

It is narrated from Mu'awiyah bin Quraah (ra) that no companion had doubts about Hazrat Abu Bakr Siddique's (RA) Caliphate. It is a fact that the Companions were never agree with any kind of error.

Hakim (ra) has narrated from Ibn Masood (RA) that which Allah says good the Muslims believed good and the thing that Allah said bad was worse by Muslims.

And the fact is that all the companions made Hazrat Abu Bakr Siddique (RA) as a Caliph unanimously.

Hakim (ra) narrated that Abu Sufyan bin Hareb told one day to Hazrat Ali (RA) said that a little quantity of people of Quresh allegiance an ordinary person. If you want, we would have created a majority for you. Hazrat Ali (RA) said to him. O Abu Sufyan! So, you were enemy of Islam and Muslims. I do not see any fault Abu Bakr's (RA) Khilafah, he is capable of caliphate in every way. (Tarikh Al-Khulafah)

8.5. Prediction of Khilafat Siddique Akbar (RA)

Hazrat Jarrir narrated that once the Prophet (ﷺ) said to Sahabah. Come with me to go to Quba. We will give them special greetings. The companions came with the Messenger of Allah (ﷺ). The people of Quba welcomed Rasool Allah (ﷺ). Then the Messenger of Allah (ﷺ) said O people! Bring black stones from the stone, enough stones are gathered. The Prophet (ﷺ) marked a line across the Qibla pick up a stone and placed with the line. Then said to Hazrat Abu Bakr (RA)! " O Abu Bakr (RA) Pick a stone and put it in the side form of mine. Then said Hazrat Omar (RA)! O Omar (RA)! Pick a stone and put it in line with Abu Bakr's stone. And then the Prophet (ﷺ) saw Hazrat Usman Ghani (RA) and said! O Usman! take a stone and put it in the same line with Omar's stone. Then Rasool Allah (ﷺ) saw the People again and said: Every person

picks up his own stone and keeps it on the line wherever he wants. (Tibrani)

The last sentence of this Hadith is to consider where every person put his stone on this line. Rasool Allah (ﷺ) himself told to Hazrat Abu Bakr (RA) that you should keep stone beside his stone, and then asked to Hazrat Omar (RA) to keep stone with the stone of Abu Bakr (RA) and Hazrat Usman Ghani (RA) put his stone beside Hazrat Omar's (RA) stone. It indicates that the caliph after me will be Hazrat Abu Bakr (RA), and after that Hazrat Omar (RA) and after them Hazrat Usman (RA) will be Caliph. (Ibn Habban, Behaqi)

Jabir bin Abdullah narrated that Rasool Allah (ﷺ) said!

Tonight, I was shown a pious man, and Hazrat Abu Bakr (RA) was with him and Hazrat Omar (RA) was with Hazrat Abu Bakr (RA) and Hazrat Usman (RA) was with Hazrat Omar (RA). (Ibn Habban)

Hazrat Jabir says that when we arose from Prophet Karim (ﷺ) we said! Pious man was the Prophet (ﷺ) and those who are with him are the great ones who bear the deposit of the prophet followed him afterwards.

8.6. Osama bin Zaid's (RA) Lashkar

The Messenger of Allah (ﷺ) prepared a lashkar in Safar 11th AH before his depart from this world, including the companions of the Ansar and the Muhajirs, and the commander of this army had made Hazrat Osama bin Zaid (RA). The army was ordered to fight with the Romans by going to the territory of Balqa and Palestine. Two days before the death of the Messenger of Allah (ﷺ) the preparation of the army was complete. The Messenger of Allah (ﷺ) said to Osama bin Zaid (RA)! Go to the place where your father was martyred. Fear well there, I set you chief in the army. (Fateh al-Bari)

The Messenger of Allah (ﷺ) became sick two days before of army departure. The army was encamped at the place of "Jurf" (that was 5km from Madinah). When they heard the sad news of depart of Rasool Allah (ﷺ) from this world, they came back to Madinah. (Fateh al-Bari)

8.6.1. Departure order to Osama's lashkar

Hazrat Abu Bakr Siddique (RA), on the third day of the death of Holy Prophet (ﷺ), announced by a person that the decision to send Osama's Lashkar to the Roman Empire has been decided, so every soldier of the army will leave the Madinah. They should be reached the Jurf where the army was encamped. After this announcement, Sahabah advised to Hazrat

Abu Bakr Siddique (RA) that the people being sent to this Lashkar-e-Islam are the prominent people. The situation in which Arab is happening is in front of you. So, in this delicate situation it is not appropriate that you separate a large number of Muslims from yourself. If this party will be here, you will be more helpful.

Hazrat Abu Bakr Siddique (RA) did not accept this suggestion and said!

O People! If your number is low and the number of enemies is high, then will Satan take you to his path. By Allah! Allah will overcome this religion on all religions, although even though the polytheists do not like this thing. Allah's promise is true and Allah says. We kill the falsehood with truth, He keeps it and grinding it and seeing it becomes void. Another place is to know Allah. On many occasions such a small group prevailed with the command of Allah against big falsehood.

O People! If I live alone, in the fight against evil, I will pay the right of jihad to be killed or my excuse will be accepted.

By the name of Allah! In whose hand is Abu Bakr's life, I believe that if the forest beasts can take me up, I will definitely send Osama's army, as the Messenger of Allah (ﷺ) ordered him to send. If there is none other than me in these settlements, I will surely send the army.

Hazrat Abu Bakr (RA) accompanied with the lashkar for some distance to leave Hazrat Osama's (RA) Lashkar. Hazrat Abu Bakr Siddique (RA) was walking at that time, Hazrat Abdur Rahman ibn Awf (RA) was

holding the nose-string of the camel Hazrat Osama bin Zaid (RA) was riding. Hazrat Osama bin Zaid (RA) requested to Hazrat Abu Bakr Siddique (RA)! "O Khalifa-Al-Rasool! You either ride or I come down for walk with you.

Abu Bakr Siddique (RA) said.

You will not get down of the ride, nor will I ride. What is the harm that I am doing to make a move for the walking distance in the path of Allah Almighty. In the Jihad seven hundred good deeds are written for every step, seven hundred levels are raised, and seven hundred sins are forgiven. (Tarikh Tibri)

Hazrat Abu Bakr Siddique (RA) said to Hazrat Osama (RA) if you feel appropriate leave Hazrat Omar (RA) with me for my help. Hazrat Osama (RA) liked Hazrat Abu Bakr Siddique's (RA) suggestion and allowed Hazrat Omar (RA) to return. Hazrat Omar (RA) returned to Madinah to give hand over his work with Hazrat Abu Bakr Siddique (RA). (Tarikh Tibri)

8.6.2. Abu Bakr Siddique's (RA) advises to Osama bin Zaid (RA)

1. Do not betray

2. Do not do evil

3. Do not cheat anyone

4. Do not cut organs after killing

5. Do not kill old people, women and children

6. Do not cut or burn palm and fruits trees

7. Do not slaughter a cow or camels except for food

8. Protect yourself from the name of Allah, Allah will defend you and keep away from enemy

9. You will pass through those people who have dedicated themselves to churches and sit in for the night, leave them on their own. You will reach those who will present different dishes in vessels to eat for you. You read Bismillah and eat them.

10. You will meet people who have shaved the middle part of the head, but their hairs will be hanging around kill them.

Apart from this, he advised Osama (RA) to consider the orders of the Messenger of Allah (ﷺ). Start the war from the population of Qadhaah, then the Abele.

(Today this region is located in the south of Jordan)

(Tarikh Tibri)

8.6.3. Victory of Osama bin Zaid (RA)

According to the instructions of the Messenger of Allah (ﷺ) and Abu Bakr Siddique (RA), Osama (RA) spread his horses in the tribal areas of Qadhaah and succeeded with a complete attack, then he attacked the Abele and conquer. Took it got lots of booty. This success was seated in the entire region. Heraclius (King) received reports of the death of the Messenger of Allah (ﷺ) and the attacks of Hazrat Osama bin

Zaid (RA) together. It also sat in the hearts of the Romans of the power and strength of the Muslims, and they surprised the wonder that his leader was died, and these people still attacked our head. Even though the Arabs were feared surrounded by Muslims, they started saying that if they had no power, the army would not send them. Such a big army is the reason for their power. After thinking of this, they stopped doing many actions that were intended to do against Muslims.

After forty-day Hazrat Osama bin Zaid (RA) return to Madinah after victory. When the Lashkar of Osama (RA) reached near Madinah Hazrat Abu Bakr Siddique (RA) came out of the city with Sahabah to great warm welcome. (Tarikh Tibri)

8.7. Governor and their area at the during the reign of Holy Prophet (ﷺ)

It is narrated from Ikramah (ra) and Qasim ibn Muhammad (ra) that when the Messenger of Allah (ﷺ) passed away that:

Atab bin Usaid (RA) was governor of Makkah and Tahir bin Abi Halah (RA) were the leaders of surrounding area of Makkah. Atab (RA) was chief of Bani Kinanah and Tahir (RA) was the chief of "Akk". The Prophet (ﷺ) said that the leadership of Ikramah would be for generation of Banu Maad bin Adnan.

Taif and surrounding areas was under Usman bin Abi al-Aas (RA) and Malik bin Awf al-nasri (RA). Usman was

governor for urban areas and Malik was governor of rural areas. Mostly people of that area were from Banu Hawazan. Najran and their areas were under Umro bin Harm (RA) and Abu Sufyan bin Harb (RA). Umro bin Harm (RA) used to lead the Salat and Abu Sufyan (RA) is deputed to recover taxes.

Zama and from Zubaid to border of Najran area were under Khalid bin Saeed (RA).

Hamadan was under Amir bin Shaher (RA).

Governor of Sana'a was Firoz Alwelmi (RA). Dazuya (RA) and Qais bin Al maksuh (RA) were his helpers.

Yallah bin Umaiyah (RA) was the governor of Jund.

Abu Musa Al-Ashari (RA) was the governor of Marib. Area of Ashari was with Akk, Tahir bin Abi Halah (RA) was governor of both the areas.

Hazrat Maaz bin Jabal (RA) was the teacher of these all areas. So, he travels these areas to teaches knowledge of Islam. (Tarikh Tibri)

8.8. Campaign against the zakat defaulters

As the news of the Messenger of Allah's (ﷺ) death spread out, many tribes' apostates from Islam. Some tribes were established on Islam, but they refused to pay zakat. Some tribes were wanted relaxation in Salat and zakat both. Hazrat Abu Bakr Siddique (RA) gave the sermon to the people. He spoke!

Praise be to Allah and the Most Merciful, greeting and blessing for the Messenger of Allah (ﷺ).

All praise is for Allah, Who made arrangement for the guidance and HE is enough for all his creatures. Who provided all the necessary providing. Almighty Allah (ﷻ) sent The Prophet (ﷺ) with truth. When the Messenger of Allah (ﷺ) announce his prophecy, Islam was stranger for the people, and they were not ready to accept. Ahle-Kitab (Jews & Christens) were misguided. Almighty Allah was angry against their sins and evil deeds. They distorted the books of Allah and started worshiping with many gods. They were needy and misguided. Allah created the best of all nations by unifying them by the Holy Prophet (ﷺ) and helped them against others. Then Prophet (ﷺ) departed from this world and Satan comprehended on them. Even Almighty Allah talked about Rasool Allah (ﷺ).

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَاۗىِٕنْ مَّاتَ اَوْ قُتِلَ
انْقَلَبْتُمْ عَلٰٓي اَعْقَابِكُمْ ۭ وَمَنْ يَّنْقَلِبْ عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـــًٔا ۭ
وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ

Muhammad (ﷺ) is not but a messenger. [Other] messengers have passed on before him. So, if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

(Surah Ale Imran – 144)

O People! The Arab tribes around you have refused to give zakat on their sheep, goats and camels. Although your blessings of prophecy have been lifted up, but you were stronger today in your religion, you were never so strong. You were on the edge of the pit of fire and Allah saved you by His Messenger (ﷺ).

By Allah! I will continue to fight in the cause of Allah's religion until Allah fulfills His promise and we become martyrs and go to Paradise. This happiness will be achieved by the one who will continue to be the caliph of Allah on earth and the inheritor of His religion. Allah Almighty's decisions are irrevocable and Allah Almighty has said that Allah has promised those among you who believe and do good deeds that He will give them the Khilafah of the earth.

These apostates sent a delegation to Hazrat Abu Bakr Siddique (RA) for discussion. They spoke very fearlessly and audaciously that O Abu Bakr (RA)! If you want us to remain Muslims, then you must accept our conditions. When Hazrat Abu Bakr Siddiq heard this kind of conversation, he became very angry and said!

This cannot happen at all, neither can the prayer be reduced, nor can the zakat be waived on the teacher. Remember! Abu Bakr (RA) will fight you even for something as trivial as a rope and will bring you to your end, even if there is not a single person to help me in this matter, as long as I have life in my body and a sword in my hand. I will continue to do it and I will eliminate the apostates and leave them.

In this regard, Hazrat Abu Bakr Siddiq (RA) consulted the Companions (RA). Some of the Companions

including Hazrat Umar (RA) advised that this time is not suitable for war. Hearing this, Hazrat Abu Bakr Siddique replied. By Allah! If these people refuse to give even a rope or a goat kid which they used to pay during the time of the Messenger of Allah ﷺ, then I will fight them. On this Hazrat Omar said! How will you fight with these people when the Messenger of Allah ﷺ clearly said that I will fight with them until they say La ilaha illa Allah Muhammad is the Messenger of Allah.

لا اله الا الله محمد الرسول الله

Whoever reads this word will the shedding of wealth, life and blood is forbidden to me. However, the payment of the rights that will be Wajib on him will definitely be demanded from him and Allah will take the account of his intention from him.

Hazrat Abu Bakr Siddiq (RA) remained firm on his position and said! By Allah! I will challenge them to understand the difference between prayer and zakat because zakat is a right to property and the Messenger of Allah (ﷺ) said that those who accept Islam will be asked to pay their rights anyway. Seeing the determination of Hazrat Abu Bakr Siddique (RA), Hazrat Umar Farooq (RA) said, "By Allah, I have come to know that you are on the right and Allah Ta'ala has given you the rank of president to fight against the Zakat deniers, and that is the truth." What you say. (History of the Caliphs)

When the deniers of Zakat realized that Hazrat Abu Bakr Siddique (RA) was not ready to make any kind of compromise in this matter and would use force against those who did not pay Zakat, they started preparing to

attack Madinah. Hazrat Abu Bakr Siddiq (RA) made arrangements in such a way that the deniers of zakat were defeated and they ran away and finally agreed to pay zakat.

8.9. Claiming false prophecy & Khatam-e-Nabuwah

False prophecy is not only the problem of today. The sedition of the false prophecies revealed at the time of the Prophet (ﷺ). The name of this false prophet was Masalamah Kizzab. The end of this movement is done by Hazrat Siddique Akbar (RA). There is no exaggeration. Hazrat Abu Bakr Siddique (RA) deal this strictly without any softness or weakness to claim of Masalamah false prophesy and got his head in dust and conveyed the message for the whole world. As long as one Muslim is present on the ground, the Prophet's Prophethood will never let any unclean, false and ungrateful person suffer. Even today "Sedition of Qadianiat (Lair Merza Ghulam Ahmed Qadiyani)", this fate is turning away by becoming a serpent in terms of merits and prudence. The need is to crush it with the spirit of Siddique Akbar (RA), and it is not permissible to give up on the beloved prophet (ﷺ). This is the requirement of love.

Syed Mahmood Alussi (ra), Mufti of Baghdad says in his book Ruh Al-muani:

وكونه خاتم النبيين مما نطق به الكتاب و

صدعت به السنة واجمعت عليه الامة فيكفر

مدعى خلافه و يقتل ان اصر

(Ruh Al-Muani)

It is an open reality that Hazrat Muhammad Rasool Allah (ﷺ) is the last and final Prophet. Quran and Hadiths are evident in clear words and Muslim nation are unanimously stands on this faith.

The person who claims to be against will be considered an infidel and apostate, if he insists on it, he will be killed.

8.9.1. Sajah and Banu Tamim

During the period of apostatizes in the people of Banu Tamim had different views. Some of them were angry with Islam again. Some people refused to give Zakat. And some people send their Zakat to Hazrat Abu Bakr Siddique (RA). Some people were waiting for the way the situation goes on, who will be strengthened they would be with them. At that time, Sajah bint Harith reached them. She belonged to the Banu Taghlab and belonging to Christianity. She also claimed prophecy. With this, she had a group of people of her thought. They intended to fight with Hazrat Abu Bakr Siddique (RA). When she passed through Banu Tamim, she invited them to her prophecy and the people of Banu Tamim believed her as a prophet and obeyed her. Prominent leaders of that tribe Malik bin Novara, Atarud bin Hajib and other leaders believed on her. They decided that they would not fight with each

other. When Malik bin Novara reconciled with the peace agreement, he intended to fight with Banu Yarboe. And Sajah also welcomed the decision. Then they turned on the Yamamah to snatch away that area from Masalamah. Some of the leaders of Banu Tamim were afraid of Masalamah Kizzab and they suggested that Masalamah (Kizzab) has caught a lot of power. But Sajah stressed that she should be broken down Masalama, depart like a pigeon and cut off the enemy. Fight with enemy, will not have any hesitation.

The people were ready to fight with Masalamah (Kizzab). When Masalamah (Kizzab) received news about her, he became scared. Because at the time he was busy fighting with Samama bin Asal (RA). Lashkar of Hazrat Ikramah (RA) was about to reached for their help. They were also waiting for Hazrat Khalid bin Walid (RA), he was coming to fight with Masalamah Kizzab. Masalamah (Kizzab) sent a representative to the Sajah and called peace. He guarantees that if she comes from his intention, he will give her half the land which he had promised.

In addition, he wrote a letter that he wanted to meet her with some people of his nation. Then he took forty people to meet her. Both of them gathered in a tent and when he was with her, he offered to give half the land that she accepted. Masalamah Kizzab said! God heard the listener and when he seduced, then greed on goodness and the matter is fine.

Then he said to Sajah! Would you like me to marry, then we capture Arabs with you. The Sajah was pleased. Sajah was with him three days and then returned to his people.

People asked that what dower Masalamah (Kizzab) gave you. Or he married you without a dower? Sajah sent a man to ask him for a dower. He said that you should send your friend to me. He sent the Shes bin Rabii to him. Masalamah (Kizzab) said to him! Go to your people and tell them that the Messenger of Allah (ﷺ) has brought the prayers, I forgiven you two prayers, Fajr and Esha. It is a dower of Sajah.

When Hazrat Khalid bin Walid (RA) arrived at Yamamah, she took half the land revenue from Masalamah (Kizzab) and fled towards Banu Taghlab. (Al-Badayah wa Al-Nihayah)

In Khilafat's era of Amir Mu'awiyah (RA), he transferred Banu Tamim to Kufa and were comforted in the house of Hazrat Qayqah bin Umro (RA). Sajah also came to Kufa with them and became a Muslim. (Tarikh Tibri)

8.9.2. Masalamah Kizzab

A delegation of Banu Hanifa attended the service of the Messenger of Allah (ﷺ) in 10th AH. Masalamah Kizzab was accompanied with Jarjan bin Ghanam, Talaq bin Ali, Salman bin Hanzalah. All people accepted Islam.

The name of Masalamah Kizzab was Masalama bin Thamamah bin Kabir bin Habib Hanafi. His patronymic name was Abu Shama. He was born in Yamamah now its name is Habila; it was situated near Ayeni and Hanifa in Najad.

They stayed fifteen days in Medina and read the Quran with Ubai bin Ka'b (RA). But Masalamah Kizzab expressed concern over the mockery, arrogance and emperor. Masalamah met the Prophet (ﷺ) separately. The Prophet (ﷺ) talked with him very politely and with affiliation and invited him to Islam but he (ﷺ) feels that he has evil in his heart.

The Prophet (ﷺ) had been seen a dream that the treasures of the earth are kept in front of him. Suddenly two bracelets came to his hands. It was very bad for him he became very angry and sad. So, he was told to blow on then disappeared both of them. The Prophet (ﷺ) said the interpretation that two false prophets will appear.

When Masalamah Kizzab made a pride and denial, he used to say that if Muhammad (ﷺ) made the business government hand over to me after him, then I would follow him. The Messenger of Allah (ﷺ) came to him, at that time, he had a branch of palm in his hand and Sabith bin Qais (RA) was accompanied with him. The Prophet (ﷺ) talked to him while standing.

Masalamah Kizzab said! If you want, in the matter of government, you should leave the free, but fix it for me after you. Rasool Allah (ﷺ) point to the palm tree branch, saying, "If you want me to give you a piece of this, then I will not give it to you, you cannot go ahead with the decision made by Allah, if you back, you turn away, Allah will break you.

By Allah! I think you are the one who has been shown to me in dream. For any other question Sabith bin Qais (RA) will answer you. (Fateh Al-bari)

When Masalamah was returned, he became apostate and claimed Prophethood. He started talking about himself, he declared adultery and alcohol as lawful, many people accepted his teaching. He acknowledged the prophet and took allegiance on his hand. He raised it so much that he began to be called "Rehman of Yamamah". He wrote the letter to the Messenger of Allah (ﷺ), that I have been associated with you in this work, half the government is ours and half of the Quresh. (Zad-ul-Muad)

It narrated from Abdullah bin Masood (RA) that Ibn Nuha and Ibn Asal came to the Prophet (ﷺ) as a messenger of Masalamah. Rasool Allah (ﷺ) asked them, both testify that I am the messenger of Allah, and they said, "We testify that the Messenger of Allah is Masalamah. The Prophet (ﷺ) said. I believed in Allah and His Messenger, if I would have killed the messenger, I would kill you both. (Masnad Ahmed)

Masalama Kizzab sent a delegation of ten people to Rasool Allah (ﷺ) and sent a letter to him that he was writing the Prophet (ﷺ) in the Prophethood half is mine. Then the Prophet (ﷺ) asked the messengers what you say about it. They said we are the ones what Masalamah says. The Prophet (ﷺ) said, "If it was not

forbidden to kill the messenger, I would blow your neck." The Prophet (ﷺ) replies the letter.

From Muhammad Rasool Allah (ﷺ) to Masalamah Kizzab:

The earth belongs to Allah Almighty, He inherits what He wills from His slaves. Final success is with pious who followed the truth. Greeting for him. (Tarikh Tibri)

1. Behavior of Masalamah Kizzab with Rasool Allah's (ﷺ) messenger

The Prophet (ﷺ) messenger was Habib bin Zaid Ansari (RA). His mother's name was Ume-Ammarah Nasseba bint Ka'b (RA). When he gave the letter of Masalamah Kizzab, he said to him. Do you testify that Muhammad (ﷺ) is the messenger of Allah? He said, yes. He said Do you testify that I am the messenger of Allah? Habib bin Zaid (RA) said. I do not hear you.

Masalamah repeated his words. Each time when Habib (RA) denial him he used to cut a body part. Habib (RA) continued to be a mountain of patience and stability until he made pieces of him and gave his soul in the path of Allah. (Asad Al-Ghaba)

Despite the interpretation of the Messenger of Allah (ﷺ), Masalamah Kizzab claimed until the Prophet (ﷺ) left this world. The number of people who believed in it increased. His work was more than hundred thousand people believed. Masalamah

Kizzab used to know the art of magic and sorcery, which led his people.

Hazrat Abu Bakr Siddique (RA) prepared Eleven Lashkar for the end of this sedition, because Masalamah Kizzab was became very powerful. Hazrat Abu Bakr Siddique (RA) first of all, sent Hazrat Ikramah (RA) behind them, Hazrat Sharjeel bin Hassanah (RA) was sent to him, and then sent Khalid bin Walid (RA) to help.

Hazrat Abu Bakr Siddique's letter for Hazrat Khalid bin Walid (RA):

After all! I have received your letter through your message, in which you have mentioned the victory of "Bazakhah" and dealing with Banu Asad and Ghatfan. You wrote that you are turning to Yamamah. It is my duty to give you the strength of the unseen and be gentle with you with those who are Muslims. Present with them as a father. O Khalid! Beware! Avoid the perverse of the Banu Mughirah. I did not listen to those about you whose I never used to turn down. So, when you get into encounter with Banu Hanifa, be careful. Remember like Banu Hanifa, you have not been with anyone before. They all are against you and their country is very broad. When you reach there, you handle the army's command yourself. Post a man on the right wing and a person on left wing and a person on the cavalry. Keeping a continuous consultation from the companions of Sahabah, the Muhajirs and Ansar who are with you and give them appreciate their grace and place. Destroy them when the enemies came in battlefield with full preparation. Arrows in front of the arrows, the sword in front of the

sword, and take their prisoners on the sword. Create fear of them by killing them, fire them in the fire. Beware! Do not disobey my order. Wassalam.

(Majma Al-wsaiq Al-Siasia)

Another letter of Hazrat Abu Bakr Siddiqui (RA) wrote to Hazrat Khaled bin Walid (RA)

بسم اللہ الرحمٰن الرحیم

From Khalifa-AL Rasool Abu Bakr to Khalid bin Walid!

In all matters, whether they are appeared or hidden be afraid of Allah. Fight your life to build the head of Islam and cleanse those people who have turned away from Islam and have devoured the religious laws in their heart. Give them an opportunity to come back to Islam before their fall. Let them know what Islam has given them the responsibilities they have taken in exchange for them and try to direct them to the truth. Those who accept the invitation though they are black or blond, acknowledge them. The person who invites Islam to behave in harmony with it. If they act disobedience, work with the sword. Your fight is only from those who disbelieve instead of believing in Allah. Do not take action against people who confess their Islam (those who do not believe in Islam by heart), Allah will interfere with them Himself. Those who do not want to agree to became Muslims fight with them. Kill them, wherever they are and wherever they run, kill them and do not accept anything other than the testimony.

You are instructed to submit to the supplication with the Muslims. Take steps and fight the first Banu Hanifa

and his dacoit Masalamah. But before fighting, invite them to Islam. If they accept Islam by accepting the testimony, accept their Islam and inform me. If they do not refrain from infidelity and do not stop following Masalamah Kizzab, then take other Muslims together, fight them with a fierce battle. There is no doubt that Allah will help Islam, and it will overcome all religions. As much as He disliked the infidels as He promised in the Qur'an. If Allah gives you victory over Banu Hanifa, then punish them for destruction. Send me your booty and distribute them to the rest of the Muslims. Here I will use "Khams" under Islamic law.

You are emphasized that you should not interfere with your colleagues, which cause them to be weak. Do not take any wrong step in a hurry. Keep in mind that people in your army do not get involved in which you do not know. You should know who people belong to which tribe they belong and what are their goals for joining your army. I am afraid that you join such a Bedouin and villagers Arab who is neither a Muslim nor your friend. Rather, joining your army, their aim is to be protected from their enemies. During encamp and departure present with Muslims everywhere in love and nicely and take care of their needs and sorrow. Do not keep a part of the army from the other side during the departure. I urge you to behave as well as with the Ansar. They have done great service to Islam. The Messenger of Allah (ﷺ) emphasized to be good with them. Listen to those of them who are good and forgive those who are tender and tempered. Wassalam

Hazrat Khalid bin Walid (RA) met Hazrat Ikramah (RA) and Hazrat Sharjeel (RA). Hazrat Sharjeel bin Hassanah (RA) appointed as head of infantry. Command of right wing given to Hazrat Zaid bin Khattab (RA) and command of left wing given to Hazrat Abu Huzaifa bin Utbah (RA).

Enormously significantly deteriorating with the enemy's army suffered a lot of damage. More than 20,000 people were killed of Masalamah army and the number of Muslim martyrs was about twelve thousand. There were three hundred and seventy Muhajireen, three hundred Ansari and other rest of the tribes. In this martyr, there were three hundred seventy companions were Hafiz of the Qur'an. In this fight, Masalamah Kizzab was defeated and he escaped and hid in Hadiqah al-Muth. The Muslims pursued it and had a severe war in the garden.

Hazrat Wahshi (RA) threw a spear on Masalamah Kizzab, which penetrated his neck and came out from the back. His killer was the same person who had killed Hazrat Amir Hamza (RA). Thus, he became a Muslim companion. As soon as Masalamah Kizzab dropped, an Ansari Muslim wore the entire sword. Masalama wife Sajah that herself was prophesied for Prophecy was hiding in Basra and died after a few days later. Thus, the fate of Masalamah Kizzab was completely cleansed. The battle was held in the caliphate of Hazrat Abu Bakr Siddiq (RA), in the 12th AH. (Tarikh Tibri)

The letter of Hazrat Abu Bakr Siddique (RA) in the name of Hazrat Khalid bin Walid (RA):

Allow the Muslims to return to their homeland. Yes, if a Mujahid is willing to be happy with you, whether it is ok or otherwise, do not keep them compelled to stay with you and do not ask a person to serve against his willing. The nearest tribe of Banu Bakr bin Viel, Banu Qais and Banu Tamim, settle them to the farming of free land. The land of free areas is official property and whoever will cultivate a portion of this land will be owned by it. But the area of inhabitants who accept Islam, they will not be given land ownership. Wassalam.

Hazrat Abu Bakr Siddique (RA) looked forward to the news of Yamamah, and he wait for the news from Hazrat Khalid bin Walid (RA). One day evening Hazrat Abu Bakr Siddique (RA) came with a group of Muhajir and Ansar towards Hera, there was a meeting with Khalid bin Walid's messenger Abu Khesma Najari. When Hazrat Abu Bakr Siddique (RA) saw him, he discovered.

What is the news of Yamamah? He said! Good, O Caliphate! Allah Almighty also has conquered us on Yamamah. and take this letter of Khalid bin Walid (RA).

Hazrat Abu Bakr Siddique (RA) immediately praised Sajdah of thanks and said: Describe me about the incidence, how did it happen?

Abu Khesma (RA) described the details of the war, saying that what Khalid (RA) did, how the army was deported, and which companions were martyred.

2. The names of some companions who were martyred in the Battle of Yamamah

1. Sabith bin Qais bin Shamas (RA)
2. Zaid bin Khattab (RA)
3. Ma'en bin Edy Balvi (RA)
4. Abdullah bin Sohail bin Umro (RA)
5. Abu Dajana Samak bin Kharshah (RA)
6. Ebad bin Bashir (RA)
7. Tufail bin Umro Aldosi Alazdi (RA)

8.9.3. Killing of Aswad Ency

The real name of Aswad Ency was Abhilash bin Ka'ab and Zuel Hammar was patronymic name.

He was always wearing a sheet, a turban. He was a priest and a juggler and used to speak an eloquent talk. He used to attract the people by magic. Spend money to impress people. Ency was famous as a (Aswad) black due to his black face. He was owner of big powerful body and bravery. The King of Yemen Bazan (who was the ruler of Yemen by the permission of the Prophet (ﷺ), in history of Tibri his name was written, Bazam) he accepted Islam. After his death, Aswad Ency dominated the Muslims and occupied the country. He forced Bazan's wife to marry him. He claimed Prophethood in the days of the Messenger of Allah (ﷺ). He was like Masalamah Kizzab announce himself "Rahman Al-Yemen". He said that Muhammad (ﷺ) is a Prophet, and I am also a Prophet. I have conveyed two angels with the names of Sahiq and Shafiq or Shariq. Initially he kept his invitation hidden

and kept his people secretly with himself, and then suddenly announced his prophecy.

First of all, those who believe in him were young of his tribe Enes. Then he invited the leaders of the tribe Mazlaj and stuck them in his trap. Similarly, he wrote letters to people of Najran, the tribe Harith bin Kaab, who was then Muslims. He called them, they followed him because they accepted Islam in compulsion. Similarly, Zebed, Uddu, Musliya, and some of the people of Hakam bin Saad Asherah had obeyed him. He stayed few days in Najran and strengthened his strength. Then Umro bin Madi Yakrab Alzabadi and Qais bin Maksoh Almardi joined him. He kicked out Farwah bin Masik from Murad and Umro bin Hazam from Najran. Then he took out six or seven hundred horsemen to get to occupy Sana'a. Most of Banu Harris and Enes people were with him. (Tarikh Alrida-Kalaie)

At that time, Shahar bin Bazan Alfarsi was the ruler of Sana'a. Who became Muslim with his father in Shaub. The battle was fought between them, which resulted in the martyrdom of the Shahar, and the occupation of Ency became. Twenty days after the occupation of Sana'a, he came to Fort of Ghamadan and began to punish those who accepted Islam. He caught a Muslim named Naman and cut off his organs. Due to which the weak Muslims present there, they confessed it to hide their Islam.

Abu Bakr Siddique (RA) sent out to drive the fate from the roots. It was comrade of Hazrat Feroz Welimi and Qais bin Maksoh al-Muradi (Qais was an associate of Aswad Ency and was disputed). He killed Aswad Ency. Thus, this false religious prophecy ended. (Tarikh Tibri)

8.9.4. Miracle of Hazrat Abu Muslim Khulani (RA)

When Aswad Ency dominated in Yemen, he called Abu Muslim Khulani (RA). When he was present, he told him! Do you testify that I am the messenger of Allah?

Abu Muslim (RA) said I do not listen.

Then he said! Do you testify that Muhammad (ﷺ) is the messenger of Allah?

Abu Muslim (RA) said! Yes.

He repeatedly questioned them and Abu Muslim (RA) repeatedly responded. Aswad Ency ordered them to be put in a big fire. When he was put into the fire, the fire did not harm him.

People said to Aswad Ency that it should be exiled. Otherwise, he will ruin your believers. He ordered Abu Muslim Khulani (RA) to go to Madinah. When he reached there, the Messenger of Allah (ﷺ) had been passed away and Hazrat Abu Bakr Siddique (RA) was becoming the Caliph. He sat down the camel at the door of the Masjid-e-Nabvi and entered the Masjid and stood up with a pillar and started praying. When Hazrat Omar (RA) saw him and asked.

Where are you from?

He said! From Yemen.

Hazrat Omar (RA) said! What is his condition that tyrant false prophet of Yemen put in the fire?

They said! He is Abdullah bin Sob (RA).

Hazrat Omar (RA) said! I swear to you, it's you.

Abu Muslim (RA) said! Yes.

Hazrat Omar Farooq (RA) started crying and huge him. He took him to Hazrat Abu Bakr Siddique (RA) and said: All praises for Allah. Allah is very thankful that he showed me a person from the Prophet (ﷺ) before my death, with which HE was repeatedly treated with Abraham Khalil (AS). (Asad Al-Ghaba)

8.9.5. Apostates in Tehama, Yemen

The Tehama was captured in Yemen by Hazrat Abu Bakr Siddique (RA) without any significant effort. Muslim Mujahideen, like Masrooq Akki took over these responsibilities and crushed them with a clan of his tribe Akk. Tahir bin Abi Halah (RA) was the head of crushing the apostates, he was the governor of a part of Tehama by the Messenger of Allah (ﷺ). This area was the homeland of the tribes Akk and Ashari. Then Hazrat Abu Bakr Siddique (RA) commanded Akasha bin Sur (ra) to stay in the Tehama and join the people there and wait for the next order. Hazrat Abu Bakr Siddique (RA) sent Jarir bin Abdullah Bijli (RA) for the place "Bajlah" to strengthen his nation strong on Islam and fight with apostates. After taking control on them went to the tribe Khaseem to eliminate them. Jarir bin Abdullah Bijli (RA) completed the given task successfully. The people who came to fight with him have been killed and remaining was escaped.

In Najran some people of the tribe Harith bin Kaab followed Aswad Ency but they were shaky. Masrooq Akki went to fight with them. He invited them to enter in Islam again, they became Muslim without any war. then Masrooq Akki stayed there for their reformation. When Muhajir bin Abi Amiya (RA) arrived there, the situation of Najran was completely well. (Tarikh Tibri)

8.9.6. Tallehah bin Khawelad

Tallehah bin Khalid (bin Nafil bin Nusla al-Assadi) also claimed false Prophecy. His belonging to the tribe of Banu Asad. In 9th AH, the year of general delegations was present in his service with the Messenger of Allah (ﷺ) and said to the Prophet (ﷺ): "We have been present in your service and accept Islam by ourselves without any confrontation.

In this Quran, Allah says:

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ
بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

They oblige you that they have accepted Islam, (as if it was a favor shown to you). Say, "Do not oblige me for your accepting Islam. Rather, Allah makes you obliged for His having guided you to the Faith, if you are truthful. (Surah Al Hujurat - 17)

When he returned to his area, he became apostate and began to claim prophecy. This person got vanity, he creates very strong problem and he got a lot of power. When the Prophet (ﷺ) knew about him, he sent Zarrar bin Azwar Asadi (RA) to fight with him. But

he was so powerful that he could not control." Banu Asad and Banu Ghatfan were supporting him. Later, Banu Abas and Banu Zyban joined him and gathered in Bazakhah. Tallehah called Banu Jeddelah and Ghus that come to me immediately. Some of these tribes reached to him immediately and directed his people to come to meet them, and later they came to Tallehah.

Nearly twelve tribes of the north, northwest and north-east of Madinah, which were under Tallehah. They surrounded Madinah as soon as Lashkar of Osama bin Zaid (RA) left Madinah to Syria. Their groups divided into two parts, including the people of the Banu Asad tribes, whose leader was Tallehah's commander Habbal. They were encamping in Zuel-Qissa, seven miles from Madinah. The second group comprising Abas and Zyban tribe. Behind Zuel-Qissa, staying at the west of Aberaq meadow. A delegation of them came to Madinah and met the companions and said, "Recommend to your Caliph that we will perform the prayers but do not give Zakat," they said to Hazrat Abu Bakr Siddique (RA), who had a very soft nature, but he was not prepared to accept anything in this case. He said, "I will do jihad for a rope of camels which they used to give in the time of the Messenger of Allah (ﷺ), and now they are denying it." The delegation returned, they told his people that there is no army in Madinah, it is the best time to attack on them.

8.9.7. Hazrat Khaled bin Walid's (RA) departure to Zuel-Qissa

Hazrat Abu Bakr Siddiqui (RA) ordered Hazrat Khalid bin Walid (RA) to start fighting with the tribe Tay at Aknaf, then go to Bazakhah and then go to Batah. After taking control on them stay there and wait. Do not do any other action till further order. Hazrat Abu Bakr Siddique (RA) told Hazrat Khalid bin Walid (RA) that he was going to Khyber and on the way, he will meet him in the area of Banu Salma. Hazrat Khalid bin Walid (RA) came to Bazakhah, cut the road and departed towards Aja, he showed it to the people that he is going to Khyber and then they will turn from there. Due to this fear the people of Banu Tay were stayed calm.

Hazrat Abu Bakr Siddique (RA) said to Eddy bin Hatim (RA), "Go to your nation immediately and warn them not to be destroyed in this desert. Eddy (RA) came to their people of nation and stopped them in a Zaradah and Gharib. Eddy (RA) invited them to return to Islam. They said, "We will never obey Abu Bakr (RA). Eddy bin Hatim (RA) said that such a military is coming to you, they will destroy your houses. If you do not obey me, then go to fight with that person. The rest of the people said to the Eddy (RA), okay you go, meet them and stop them from attacking us. Meanwhile, we call our people back from Bazakhah. It is important that we are afraid that if we will oppose the Tallehah now, while our people are under his control, they will either kill them or imprison them as hostages. (Tarikh Tibri)

1. Eddy's (RA) Recommendations for his tribe

Eddy bin Hatim (RA) came to Khalid bin Walid (RA), at that time he was at the place of Sikh. Eddy (RA) requested to Khalid (RA), to give me three days, don't start acting towards my people. Five hundred fighters can join you with whom you fight against enemies. Khalid (RA) allowed him. Eddy (RA) returned to his nation; he had sent a man to called back his people from Bazakhah. They all invited Islam and convinced them to bring Islam. He sent the news of again their acceptance of Islam to Hazrat Khalid bin Walid (RA). Khalid bin Walid (RA) depart towards the Al-Nasr to confront with Jedelah.

Eddy (RA) said! Example of the tribe Tay is like a bird. Jedelah is one of his wings. Give me a few days, I will bring them to the right path. Eddy (RA) came to Jedelah and convince them, they refused initially, but they were convinced by his continual effort. The good news of brought their Islam sent to Khalid bin Walid (RA). One thousand people riding on camels of his tribe came to Muslims to sacrifice their lives. There was no other person other than Eddy (RA) in such a way to be more blessed and generous than ever in his tribe.
(Tarikh Tibri)

2. Confrontation with Banu Asad and Banu Fazarah

Saad bin Mujahid has narrated refer to their elders of his nation that they said to Khalid (RA) that we deal with Qais and the Banu Asad are our allies, we will not fight with them. Khalid bin Walid (RA) said that Qais is not even less powerful, so in both the tribes to whom

you want to go. On this, the Eddy (RA) said that if anyone had left Islam from my family, then I would have fought with him. Just because the Banu Asad is our Allied, we do not understand why we could not fight with them. Hazrat Khalid (RA) said that fighting against both parties is jihad for Allah, so in this case you do not oppose the people of your tribe and go to fight against any party that they are more interested in fighting. (Tarikh Tibri)

8.9.8. Abu Bakr Siddique's (RA) strategy

Hazrat Abu Bakr Siddique (RA) started preparations for the war as soon as possible. Under the leadership of four companions Hazrat Ali (RA), Hazrat Talha (RA), Hazrat Zubair (RA), and Hazrat Abdullah bin Masood (RA) groups intrenched. The people of Madinah gathered and aware them of the situation. After three days the enemies attacked. Four groups fought in their stages and asked Hazrat Abu Bakr Siddique (RA) to further help. Hazrat Abu Bakr Siddique (RA) said, "Stay stuck, I am sending more help." Hazrat Abu Bakr Siddique (RA) quickly hurried out with him whatever he can arranged and fought hard.

Enemies did a trick, which caused camels to get worse, but Hazrat Abu Bakr Siddique (RA) handled them with great skill and attacked the enemy with full power, and their stepped up and their chief Habbal was killed. His army began to escape, Hazrat Abu Bakr Siddique (RA) followed them, and they reached their camp on Zuel-Qissa. Hazrat Abu Bakr Siddique (RA) followed them till their camp and they dispersed. This

victory led to the honor of the Muslims and sat fear on the enemy. When the enemy could not compete Muslims army, they went back to their areas and started killing Muslims of their tribe. When Hazrat Abu Bakr (RA) heard this sad news, he was very angry, at the same time, he arranged the army to compete with them. That days Hazrat Osama bin Zaid (RA) came back with the victory. Hazrat Abu Bakr Siddique (RA) also joined him in the army. Abu Bakr Siddique (RA) himself headed to Lashkar, while taking the Lashkar to Zuel-Qissa from there, went to the village of Ribdah, where the people of the tribe of Marrah, Saalbah, Abas and Zyban were gathered, Hazrat Abu Bakr (RA) fought there and defeated the enemies and they fled. The Muslims were occupied their meadows. Hazrat Abu Bakr Siddique (RA) wanted to pursue them, but the companions did not consider it appropriate Hazrat Abu Bakr Siddique (RA) to go further and sent him back to Madinah. The rest remained there for fighting.

There is a narration in which Zarar bin Azwar (ra) reported that he was informed about Tallehah is collecting people to strengthen his power. He said, "I have never seen brave more than any other war against Abu Bakr Siddique (RA) besides the Messenger of Allah ((ﷺ). We would give him news about the enemy being gathered and it was as if we were informing him about the good news.

In another narration, Tallehah bin Khawelad said that Gabriel came to me with the revelation. He had removed the Sajdah from the prayer. People came to him in such a way that he was traveling with his nation once the water was over and the people got upset

with thirst. He said, ride on my horse, I will reach you to the water and some people by chance get water, so they believed in his faith.

When Hazrat Abu Bakr Siddique (RA) was aware of his false claim, he prepared a lashkar to deal with him, whose commander was Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) went with the Lashkar and reached the tribe Tay and joined adjacent tribes along with his war strategy he suddenly reached to their heads. Aiyna bin Hassin Fazari was the leader of the army of Tallehah, and during the period of battle, Tallehah was laid a cloth sheet on his head in a tent and said that revelation was coming upon me. After seeing the strongest power of Muslims during the war, Aiyna immediately came to the Tallehah and asked that Gabriel (RA) came to you with the revelation. Tallehah said, not right now. Similarly, Aiyna came twice and asked Tallehah every time he said that not yet. When the army of the muslims surrounded them, Aiyna came to Tallehah for the third time and asked about in the panic that Gabriel (as) still came with no revelation.

Tallehah said, "Yes, it is revealed that you have got as much as the Muslims have, and you mention similar to which you will never forget",

Aiyna who was already scared was angered on the trumpet. He could not control himself and screamed. Indeed, Allah knows that there will be such incidents which will never forget you. After this, Aiyna attracted his nation. O group! Return to your homes. By Allah! This person is a liar, save your lives.

When Banu Fazarah heard his leader, they run away. The army of the Tallehah was also dispersed that the people who remained with him were very upset. They asked Tallehah what is the order for us now? Tallehah had already arranged a camel for himself and a camel for his wife. When he saw this situation, he ran on a horse riding with his wife and saying that anyone who could ran away with me, run away from me. The Tallehah ran towards Syria. Aiyna bin Hassin went to Madinah and accepted the Islam. The tribes who were apostates again returned to Islam. (Ibn Hisham)

A claimant of Prophecy's power was over, and a number of Arabs returned to Islam again. After the defeat of Banu Bazakhah, Banu Amer also returned to accept the Islam. Hazrat Khalid bin Walid (RA) took allegiance on those terms, which had taken allegiance before them, according to Banu Bazakhah, Banu Asad, Banu Ghatfan and Banu Tay, and they announced the return of Islam. Hazrat Khalid bin Walid (RA) had made conditions with Banu Asad, Ghatfan, Hawazan, Salim and Tay, to present those people who had captured Muslims in the state of being killed to fire. They abused them. They presented them. Hazrat Khalid bin Walid (RA) gave some punishment while taking Qasas as a punishment for their crime, crushed some with stones, pushed some to the mountain, and hanged some in the blind well. And some were hit with arrows. Baqra bin Hubera and other prisoners sent to Capital Medina, along with the written a letter to Hazrat Abu Bakr Siddique (RA): He wrote!

Banu Amer has returned after rebellion and has entered in Islam. I did not agree with anyone, whether

he had fought or agreed with me to bring them to me who had committed tyranny with the Muslims. Then I killed these criminals as well and sent Baqra and his companions to you. (Tarikh Tibri)

Aiyna bin Hassin was included in these prisoners. Hazrat Khalid bin Walid (RA) ordered to bind him tightly so that others would be afraid. When he entered the Medina, children began to joke him and laughing with showing their little hands and said, "O Allah's enemy!" you apostate from Islam. He spoke! I was not inspired by Islam. He would have answered that I did not believe. He was present in the service of Khalilah al-Rasool Abu Bakr (RA), he used to behave in love with him that he could not resist it. He ordered to open his hands. Then repented Ayina, he declared pure repentance and acknowledged his mistakes and asked for forgiveness and brought Islam. Then well worked on Islam.

(Al-Siddique Awal-al-Khulafah)

8.9.9. Tallehah's acceptance of Islam

After defeat in the battlefield with the Muslims Tallehah went to the Banu Kulb and hide there, afterwards became Muslim. He was there till the death of Hazrat Abu Bakr Siddique (RA). The reason for bringing Islam to the fact that he was reported that Banu Asad, Banu Ghatfan, and Banu Amer became Muslim, then he became Muslim.

During the Caliphate of Hazrat Abu Bakr Siddique (RA) he came to Hazrat Abu Bakr Siddique (RA) and told him that Tallehah is present. Hazrat Abu Bakr (RA) said,

"Now what should I do with him, Almighty Allah instructed him Islam." Tallehah came to Makkah for Umrah and then he came to pledge allegiance to Hazrat Omar Farooq's (RA) when he became the Caliph.

Hazrat Omar (RA) said to him that you are a murderer of Akasha (RA) and Sabith (RA). I do not like you. Tallehah said Amirul-Mominin! You grieve the two personalities whom Allah has given honor from my hands and I did not disgrace by them. Hazrat Omar (RA) pledged allegiance of him and said: Hello! Do you still have the power of divination? He said that now I am old, there is no power left now. Then he returned to his nation and remained there until he migrated Iraq. Later he went to Iraq and martyred at the place of Nahavand in the Caliphate of Hazrat Ali (RA).

(Tarikh Tibri)

8.9.10. People of Bazakhah's reacceptance of Islam

People of Bazakhah said: We want to enter in Islamic religion again. Hazrat Khalid bin Walid (RA) also took allegiance on those terms that he took from Banu Asad, Ghatfan, and Tay. They all obeyed the condition of accepting Islam. Hazrat Khalid (RA) had given them the condition that all the people who burned the Muslims of their area in the time of the apostasy and abused their bodies. They will be handed over to Hazrat Khalid bin Walid (RA). These tribes handed over all those people to Hazrat Khalid bin Walid (RA).

(Tarikh Tibri)

8.9.11. Incidence of Umme-Zamal

A group of erroneous companions of Tallehah, who belonged to Banu Ghatfan, was gathered to a woman named Amme-Zamal (Salma bint Malik ibn Hudefah) at the place "Zafar". She was among Arab women influenced as her mother Umme-Qurfah. The example of her mother was described in nobility and dignity because she had abundance of children. It was famous in the tribe, family honor and power.

The Messenger of Allah (ﷺ) sent Hazrat Zaid bin Harris (RA) to fight for the tribe Fazarah and he defeated them. Many people of Banu Fazarah were killed, a woman named Umme-Qurfah also killed. Umme-Zamal was her daughter, she was made slave and given to Hazrat Ayesha Siddiqah (RA). She (RA) freed her. She was very sad about her mother's death and she wanted to take revenge of her mother from the Muslims. When Hazrat Abu Bakr Siddique (RA) came out against apostates, Hazrat Khalid bin Walid (RA) defeated the apostates in the field of Bazakhah, then the left-over people gathered with Umme-Zamal.

When many people gathered with her, she embraced them to fight with Hazrat Khalid bin Walid (RA) and they became ready. Banu Salim, Banu Tay, Banu Hawazan and Banu Asad were with them. The heavy battle runs. She was also in the battlefield on her mother's camel. Her camel was famous for many qualities, the camel was trained. Umme-Zamal was doing speeches and was boiling of her soldiers. She had the skills to fight. Umme-Zamal's camel was surrounded 100 camels for guard. Muslims were

attacking them. Their original target was Umme-Zamal. They were defeated in the fight against Hazrat Khalid bin Walid (RA) in battle. Umme-Zamal and her camel killed. After her assassination, her soldiers were shattered, and they were swept away and fled from the battlefield. The good news of this victory was sent to Madinah to Khalilah Abu Bakr Siddique (RA).

(Al-Badayah wa Al-Nihayah)

8.9.12. Hazrat Fatima al-Zahra (RA) and Siddique Akbar's wife

in the events of Hazrat Fatima al-Zahra (RA) and Hazrat Asma bint Amees (RA) wife of Hazrat Abu Bakr Siddique (RA), in the last moments of the life of Hazrat Fatima al-Zahra (RA) Hazrat Asma (RA) served all. Hazrat Fatima's care and attention and later death perform everything was by her hands.

Hazrat Zain al-'Abedin (ra) narrates from Hazrat Ibn Abbas (RA) that severe illness of his grandmother Hazrat Fatima (RA), Asma (RA) w/o Abu Bakr (RA) was look after her. Hazrat Fatima (RA) said to Hazrat Asma (RA) do you guessing it's my last time. Will my funeral be picked up openly like others? Hazrat Asma (RA) said! Never, I prepare a covered range of bed-stead for you that I saw in the areas of Habshah. So Hazrat Fatima (RA) said, "Show me and make it.

Asma bint Amees (RA) wife of Hazrat Abu Bakr Siddique (RA), brought the fresh sticks of palm trees and putting it on the bed-stead, put the veil on it, looking it Hazrat Fatima (RA) smiled. People did not see

her smiling after the death of the Messenger of Allah (ﷺ). Then after her death her funeral was lifted up in veil and buried at night. (Mustadrak Hakim, Tabqat Ibn Saad)

1. Funeral-prayer of Hazrat Fatima Al-Zahra (RA)

It is narrated by Syedna Zainul-Abedin (ra) that Hazrat Fatima (RA) passed away in between Maghrib and Esha timing. Hearing this sad news Hazrat Abu Bakr Siddique (RA), Hazrat Omar Farooq (RA), Hazrat Usman Ghani (RA), Hazrat Zubair (RA), Hazrat Abdur Rahman ibn Awf (RA) immediately came to Hazrat Ali (RA). When funeral was brought Hazrat Ali (RA) said to Hazrat Abu Bakr (RA) that you should lead the funeral prayer. He said that in your presence? Hazrat Ali (RA) replied, yes! Go ahead, no one will pray except you. Hazrat Abu Bakr Siddique (RA) perform the funeral prayer and buried in the night.

When Hazrat Fatima (RA) died, Hazrat Ali (RA) buried her in the night and (on the funeral occasion) Hazrat Ali (RA) caught the Hazrat Abu Bakr's (RA) arm and asked to lead funeral-prayer.

(Sunnan Al Kubra, Kanzu-al-Ammal)

Hazrat Jafar Sadiq (ra) narrates from his father Hazrat Muhammad Baqar (ra) that Hazrat Abu Bakr (RA) and Hazrat Omar (RA) both came to perform the funeral prayer of Hazrat Fatima Al-Zahra (RA). Hazrat Ali (RA) said to Hazrat Abu Bakr (RA)that you are a Khalifa al-Rasool, read the funeral prayer. So, Hazrat Abu Bakr (RA) preceded the prayer of funeral. (Masnad Ali)

Hazrat Fatima al-Zahra (RA) died on 3rd Ramadan 11th AH, Saturday, 22nd November, 633AD. Her age was 29 years. She died after six months of The Prophet (ﷺ).

The Messenger of Allah (ﷺ) had already told her that you will meet me first from the family members of the Prophet (ﷺ). It was said to her!

(اما ترضين ان تكونى سيدة نساء اهل الجنة)

Are not you happy that you will be the head of the paradise women?

9.0. The apostacy

9.1. Background

Imam al-Nawawi (ra) says in the definition of apostasy: "rejection of Islam through the intention and physical, whether it is said as a joke or on the basis of hatred or enmity, belief is counted in a state of apostate. Who denies the Creators or the Prophets or hates any messenger of Allah (AS) or made legal any of the forbidden things in Islam, or in any case, prohibits any of the lawful things of Islam's lawful. He became a disbeliever.

The Prophet (ﷺ) said to the people who do the work against the teaching of Islam after bringing Islam will be declared disbeliever. (Ahkam Al-murtad-Samrai)

It means that the perpetrator will say to every person who refuses to accept religion, such as prayers, zakat, prophesy, believer's love, or acts of worship, in which no other than the infidels can be compared to disbelief. (Harkah Ar-Rida)

The meaning of this verse is:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى
اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿١٤٩﴾

O you who believe, if you obey those who disbelieve, they will make you turn back on your heels, then you shall turn into losers. (149)

(Surah Ale Imran - 149)

9.2. Types of apostates

Some Arab tribes became apostates after the death of Rasool Allah (ﷺ). But their means were different.

Due to the death of Rasool Allah (ﷺ), some of the tribe's weakness of their religion and lack of religious knowledge, lack of understanding, ignorance and love with their evils, rebellion from the system and the rise against the Shari'ah regime, the greed of power, use of Religion the source of gaining wealth, greed and miserliness, envy, and collusive behavior of Jews, Christen and Zoroastrian.

Some people left Islam completely and start worshiping idols. Some people claimed their prophesy, some people refused to pray Salat, some said that we will remain Muslims, praying but will not give Zakat. Some people were pleased with the death of Rasool Allah (ﷺ) and became involved in ignorant acts and habits. Some of them were in confusion and started waiting for the person to dominate.

Imam Khattabi (ra) says: Apostates were two kinds, one who was driven from religion, left the nation and went towards disbelief. There were two groups of this sect. A group of those who believed in Masalamah Kizzab and Aswad Ency. They testified their prophecy and refused The Prophet Muhammad (ﷺ). The second group was those who were denial by Islam, refused to obey Shari'ah orders, refused to pray and zakat and returned to ignorance. They were those who differed in prayer and zakat. They confessed to the prayer and said, "We will not give zakat to the Caliph."

These include those too who wanted to pay Zakat themselves, but their leaders stopped them.

(Shareh Sahih Muslim-Nawawi))

Dr. Abdul Rahman bin Saleh al-Mahmood has described four kinds of apostates.

One who got into idols.

Others who worship false religious Prophets as Masalama Kizzab, Aswad Ency, Sajah and respected them.

The third who refused to comply with Zakat.

The fourth who did not refuse Zakat's obligations, but the Caliph's time refused to give up to Hazrat Abu Bakr Siddique (RA).

Hazrat Abu Bakr Siddique (RA), who was in great far-sighted, wise and was making decisions with great affection in the great disaster of disturbances and annoying situations. Hazrat Saeed bin Musyyab (ra) says Hazrat Abu Bakr Siddique (RA) was the most discerning and best in the companionship.

Hazrat Abu Bakr Siddiq's insight was the sharpest among his companions. Because he understood the matter with the insight of faith which was heavy on the faith of all. That is to separate Zakat from the conditions of faith. Whoever acknowledges the oneness of Allah, it is necessary for him to acknowledge the right of what is assumed in his wealth. Although this property actually belongs to Allah. Without zakat, only (لا اله الا

الله) La ilaha illa Allah has no weight in the life of the nation, and just as it is a condition to take up a sword in defense of (لا اله الا الله) La ilaha illa Allah, in the same way it is a condition to take up a sword in defense of zakat. There is no difference between the two. This is true Islam and its opposite is not Islam. Allah Almighty has made a strict promise to those who believe in some parts of the Book and deny others.

Irshad-e-Bari-Ta'ala is the Almighty!

اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَنْ يَّفْعَلُ
ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ
اِلٰٓى اَشَدِّ الْعَذَابِ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

Do you, then, believe in some parts of the Book, and disbelieve in others? So, what can be the punishment of those among you who do that, except disgrace in present life? And, on the Day of Judgement, they shall be turned to the most severe punishment. And Allah is not unaware of what you do. (Surah Al Baqarah - 85)

The position of Hazrat Abu Bakr Siddiq (ra) in which there was no softness, no bargaining and no weakness. It was an inspired position from Allah Ta'ala. After the grace of Allah, the Lord of the worlds, this position has a very important role in the security of this religion and its survival in its original state. Everyone acknowledged it and history testified that the stand taken by Hazrat Abu Bakr Siddique (RA) against the apostasy of the tyrant and the conspiracy to break every link of Islam was the same stand that the

Prophets and Messengers took. adopted in the era and this is the caliphate of prophethood which Hazrat Abu Bakr Siddique (RA) has earned the honor of deserving the praise and prayers of the Muslims until the Day of Judgment. (Al-Murtaza, Nadvi: 82)

After the departure of the Messenger of Allah ﷺ, many temptations arose, among them there were apostates. Many Arab leaders had apostatized. Hazrat Abu Bakr Siddique (RA) immediately paid attention to this as soon as he became the Caliph and various Islamic armies were prepared to prevent people from apostasy.

Hazrat Abu Bakr Siddiq (RA) wrote a letter to the apostates, in which you (RA) write.

Bismillah ur Rahman ur Rahim! (بسم اللہ الرحمٰن الرحیم)

On behalf of Khalifat-ul Rasulullah (Sal-Allahu Alai he Wassalam), the names of every person, whether he is from the elites or the people, and whether he has established Islam or has apostatized.

Peace be upon those who follow guidance and do not turn to error after guidance. Praise be to Allah, the One and Only, and I bear witness that there is none worthy of worship except Allah, and Muhammad (ﷺ) is His Messenger. Allah Almighty sent them to us with the right to teach people about the oneness of Allah and warn them about the reward of good deeds and the consequences of evil deeds. Whoever accepted the truth, Allah blessed him with guidance, and whoever denied the truth and resisted the Messenger of Allah (ﷺ), until he was forced to accept Islam. The Holy

Prophet ﷺ implemented the order of Allah Almighty and he ﷺ fulfilled the right of the well-wishing of his Ummah. He performed the duty that was incumbent upon the Holy Prophet ﷺ and conveyed the message of Allah to the Ummah.

I advise you to fear Allah and bear witness to His Oneness. Have firm faith in the Prophet ﷺ and try to follow his footsteps. Hold fast to the religion of Allah, and those whom Allah does not guide, they have gone astray. None of the deed of those who are misguided will be accepted in the sight of Allah. I know that after the departure of the Prophet ﷺ, some people have become apostates by following the tricks of the devil, although Allah has warned about the devil in several places in the Holy Qur'an and has described him as an open enemy and the devil is the one who will lead us to hell. He wants to make fuel of hell, so we should avoid his tricks and consider him as our enemy.

I have sent Khalid bin Waleed (RA) to you along with an army of emigrants and Ansar and ordered him to first invite you to the religion of truth and call you again to Allah. If you accepted their invitation and sincerely repented to Allah Almighty and remained steadfast in the religion of Islam, they would not say anything to you, and if you refused, then they would fight against you and kill you. Whoever among you believes, there is peace for him, and whoever does not believe, according to us, it is obligatory to kill.

9.3. Failure of the apostates in Madinah

Some of the tribe's delegation, who had stopped paying Zakat, were came to Hazrat Abu Bakr Siddique (RA) to pleased him and do agree to not give him Zakat. But he stuck hard on his stand. When the delegation understood his determination, they returned from Madinah. They started to think that to find out the opportunity of weakness and shortage of Muslims army, they would be given a powerful attack on Madinah and by removing the government of Muslims, the religion should be eliminated.

Hazrat Abu Bakr Siddique (RA) found out their concealed treacherous from their faces and their humiliation and disgrace. He said to his friends! These people in the night or day any time can be attacked.

Some of them are near you at a distance of twelve miles. They came in hope that we would listen to them and leave them. We rejected their demand and left them to their commitments. Now they are preparing to take action against us. (Tarikh Tibri)

9.4. Abu Bakr Siddique's defense strategy

- He took commitment to the people of Madinah, that they should spend night in the Masjid-e-Nabvi.
- Deputed guards on different routes of Madinah.
- Name of the chief of security guards.

Hazrat Ali ibn Abi Talib (RA), Zubair bin Awam (RA), Hazrat Talha bin Obaidullah (RA), Hazrat Saad bin

Abi Waqas (RA), Hazrat Abdur Rahman ibn Awf (RA), Hazrat Abdullah bin Masood (RA)

- On the Medina's surrounding, which tribes were established on the Islam, such as Banu Aslam, Banu Ghafar, Banu Mozina, Banu Ishjja, Banu Jihenna and Banu Ka'ab etc. He wrote letters and ordered them to be ready for Jihad against apostates. They accepted his order and Madinah filled with these people. They also had horses and camels that they handed over to Hazrat Abu Bakr Siddique (RA). Most of these people and their full-fledged assistance in this way only Banu Jihenna sent four hundred people with horses and camels, and Umro bin Umaiyah Jaheni sent for a hundred camel Muslims and Hazrat Abu Bakr Siddique (RA) divide them among people.

The apostates who were far away from the Medina heard about the preparation of Muslims; they hold to attack on Madinah. Hazrat Abu Bakr Siddique (RA) wrote letters to them and warn them to stay away from their actions. Threatened them for killing.

After returning from Madinah, some tribes Banu Asad, Ghatfan, Abas, Zyban and Bakr surrendered Madinah attacked on Madinah and left some people in Zuhisi (place) so that they were remain behind them. Muslims security forces realized; they sent the information to Hazrat Abu Bakr Siddique (RA).

Hazrat Abu Bakr Siddique (RA) ordered them to be stayed at their own places. They kept stuck in their place and those who were gathered in the Masjid-e-

Nabvi were went forward riding on the camels. Enemies unable to bear the Muslims pressure and ran away, Muslim army ran behind the enemy, and followed them. Even they reached Zuhisi. The people who were present there helped those persons to save them from the attack of Muslims. They filled the air in leather bags using for water tied them and threw in front of the camels of the Muslims due to which their camels were became shattered and out of controlled. They got out and they drove Madinah back. Many Muslims were injured due to their camels. (Tarikh Tibri)

From this incident, people thought that Muslims are weak. They send the news to the people of Zuel-Qissa. They also came to their talk and started supporting them. Hazrat Abu Bakr (RA) kept preparing for the whole night and went out to attack on them in the last night. Commander of the right wing was Nauman bin Maqran (RA), for left wing was Abdullah bin Maqnen (RA), on back safety Swead bin Maqran (RA) on the patriotic army and also Hazrat Abu Bakr Siddique (RA) was with them on the horse.

As soon as dawn, the Islamic army and the enemy were in the same field. The enemy could not percept of the arrival of Muslims. When the swords started fighting, the war continued till the end of the night, and the enemy stood running as the sun came out. Muslims won victory and many of their horses and camels captured. Tallehah's brother Habbab was killed. Hazrat Abu Bakr Siddique (RA) followed the defeated army up to Zuel-Qissa. Hazrat Abu Bakr Siddique (RA) left Nauman bin Maqran (RA) there and returned with some people to Madinah. Banu Zyban and Banu Abas

returned to their area, attacked on the Muslims there and killed many Muslims. And the same action was done by followed those who were behind. The Muslims were honored victory by the attack of Hazrat Abu Bakr Siddique (RA). Hazrat Abu Bakr Siddique (RA) swore that he would surely kill the polytheists instead of every killer. (Tarikh Tibri)

Hazrat Abu Bakr Siddique (RA) intended that he would take revenge of the Muslim martyrs and he would certainly teach the lesson, as he implemented his oath. In other tribes, the power of Muslims was testified, and disgrace and infamy of polytheists increased and became weakened. The people of the tribe began to come to Madinah, they started paying zakat. First of all, Safwan, then at night Zabarqan and Banu Eddy brought their zakat. In one night, six tribes brought their Zakat. Whenever a person appears with zakat to Madinah, people say that may be something is going wrong. Hazrat Abu Bakr Siddique (RA) says that the Zakat is bringing. So, when people came to pay Zakat, people would say to Hazrat Abu Bakr Siddique (RA), "You are going to tell us good news." Among them, Hazrat Osama bin Zaid (RA) reached the Medina with his army successfully with all the campaigns for which the Messenger of Allah (ﷺ) ordered, and Hazrat Abu Bakr Siddique had given permission. (تاریخ الطبری: 68/4)

In the sedition of apostates Hazrat Abu Bakr Siddique's (RA) inner qualities, abilities and desire to sacrificing everything on the religion and love with Rasool Allah (ﷺ) came to light and presented a clear picture of a believer leader. Who is ready to sacrifice his life for

the nation. The leader is known by his actions. These signs of politics showed that Muslims got strength and enemies were afraid and Muslims were ready to sacrifice their lives on every order that led by the leadership.

9.4.1. Abu Bakr Siddique's (RA) Lashkars

1. Lashkar Khalid Bin Walid (RA). First towards Banu Asad, then to Banu Tamim, and then to Yamamah for Malik bin Nawera at Batah (Place).

2. Lashkar Ikramah bin Abi Jahl (RA). Towards Bani Hanifa for Masalamah Kizzab, then Oman and Muhra, then to Hadramout, then to Yemen.

3. Lashkar Sharjeel bin Hasnaa (RA). First of all, behind Ikramah Lashkar to help them, then Banu Kinda and Banu Qadhaah, then Hadramout.

4. Lashkar Tarifa bin Hajib (RA) or Muan bin Maqran (RA) towards Banu Salim and Banu Hawazan.

5. Lashkar Umro bin Alaas (RA). Towards Banu Qadhaah

6. Lashkar Khalid bin Saeed bin Al-Aas (RA). For boundaries to Syria.

7. Lashkar Ala bin Hazrami (RA). Towards Bahrain.

8. Lashkar Huzaifa bin Muhsan Ghatfani (RA). Towards Oman, then for apostates of Dabba.

9. Lashkar Arfajah bin Harsama (RA). Towards Muhra.
10. Lashkar Muhajir bin Umaiyah (RA). Towards Yemen (Sana'a then Hadramout)

11. Lashkar Swead bin Maqran (RA). Tahamah, then to Yemen. (Tarikh Tibri)

9.4.2. Advises for Lashkars

Hazrat Abu Bakr Siddique (RA) had written an order for all the heads of Lashkars. Which is some of the following:

It is given by the Caliph Abu Bakr (RA), the supporter of the Holy Prophet (ﷺ) is being sent to fight, and it is a pledge in the following matters that they will keep them and will never be oppose them.

1. In every case, apparently and indirectly, fear of Allah will be kept. And in any work will not be considered independent.

2. Before fighting against the apostates, first of all they will be invited to Islam, if they accept it, will not fight with them at all. If they do not accept Islam, then it will be jihad against them.

3. Zakat and Usher etc., which is due on them, should receive, don't be abused.

4. It should be noted that the rights of the person should be given without any shortage.

5. The Muslims of those area asked to prevent from fighting with enemies and advise to live peacefully.

6. The one who refused to obey Allah's command should be fought with him and whoever accepted the invitation of Islam should be considered Muslim and innocent.

7. If a person becomes a Muslim from his tongue, but holds some other belief in his heart, then Allah will hold him.

8. Those people who disbelieve in Shariah and bring their repentance to the battle, let them to understand that Allah will dominate them.

9. After the victory on apostates which booty Muslims got, will be taken away from the fifth part of Khams, and the rest will be distributed between Mujahideen and Khams will be sent to Madinah to Caliph.

10. It is advised to the chief of the Lashkar strongly encouraged to prevent their subordinates from unhappiness, hurry and corruption.

11. The chief of Lashkar should well identify everybody in his army and let no one go into his army unless he is properly examined in the matter so that the lashkar is protected from the fate of spies.

12. In every case, Muslims should be treated well, especially to facilitate the departure of the army. Similarly, consideration and relaxation should be considered in the seat and dismissal and one another in conversation.

Ibrahim bin Haris (RA) narrated that while Hazrat Abu Bakr Siddique (RA) giving a sermon to the people, he said: By the name of Allah who has my life in his power! If you take care piously, you will be able to sprinkle the

doors of ease, even if you are filled with bread and ghee (eating oil). (Kanzu-al-Ammal)

Hazrat Abdullah bin Hakim (RA) narrated that once Hazrat Abu Bakr Siddique (RA) gave a long sermon, after mentioning Allah's praise, he said!

O people! I urge you to be abstinence and that you have the right to praise as to the right to praise for Him and to look at the mercy of Allah as well as His fear in the sight of the Lord. Ask to Him because Zechariah (AS) and his family praised Almighty Allah and said:

فَاسْتَجَبْنَا لَهٗ وَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ
اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ؕ
وَكَانُوْا لَنَا خٰشِعِيْنَ ﴿۹۰﴾

So, We responded to him and gave him Yahya and made his wife good for him. They used to race towards the good deeds and call Us with hope and fear; and they were humble to Us.
(Surah Al Anbia - 90)

O the men of Allah! Understand well that Allah has kept your souls in exchange for the truth, and has taken a promise from you, and have bought the world instead of the Hereafter. This is the Book of your Lord whose light does not turn away. His blessings are not over. Confirm his words and get advice from his book. You get light from this light for a dark day. He created you for His worship. You have set up the Kiramun-Kateben angels, who are aware of your all actions.

O the men of Allah! Know that you are moving towards death in the morning and evening. Knowledge of death has been hidden from you. You can only do your own fixed time in the Lord Almighty pleasure. But without the command of Allah, you cannot do this and just do your time in good deeds before the death comes, so it may not take time to engage you in evil acts. There were many nations who had their precious time destroyed and forgot the purpose of life, so avoid such people. Hurry up and try to get saved. Of course, you are going to die very soon that will come very fast.

(Behaqi)

9.5. Apostates of surrounding of Makkah

Hazrat Atab bin Usaid (RA) and Uthman bin Abi Al-Aas (RA) wrote to Hazrat Abu Bakr Siddique (RA) that the perpetrators of our area have attacked the Muslims. We sent Khalid Bin Usaid (RA) to eliminate them.

Here, in Mudlaj, many religious groups of Banu Qadhaah and Kinanah and various categories of Banu Mudlaj and Banu Shafooq were gathered under the head of Jundub bin Salma to fight with Muslims.

There was only one party that was contesting in this area. Well, both of them competed in the place of Abariq. Khalid bin Usaid (RA) defeated them, killed many of them, mostly enemies were killed. After this incident, their numbers became so low that they became a non-focus group forever. After this war, this area was cleansed by the apostates, who survived fled to the Jundub.

9.6. Apostates of Taif

An army of Uthman ibn Abi al-Aas (RA) under Osman bin Rabiya (RA) went to fight with the apostates of Banu Azd, Bajilah and Khasim, where people were gathered under the command of Hamitha bin Nauman. They were preparing to fight with Muslims. There was a war between them and Osman bin Rabiya (RA) defeated the apostates and they ran away with humility. Hamitha also escaped to an unknown area. (Tarikh Tibri)

9.7. Apostates of Najran

When people of Najran received the news of the Messenger of Allah (ﷺ) deceased, then there were 40,000 fighters of the tribe of Lafaye. Who lived there before Bani Harris. They sent a delegation to Hazrat Abu Bakr (RA) for the renewal of covenant.

Hazrat Abu Bakr Siddique (RA) wrote to him a decree which is as follows:

بسم الله الرحمٰن الرحيم

This order is written by Abdullah (Abi Bakr Khalifa-al-Rasool) for the virtuous of Najran. I sheltered them by myself and my army, and I accept that the Prophet (ﷺ) was done the agreement with them and confirmed it, I except that the Prophet (ﷺ) has been revised the order, referred to them. Not only our areas also other areas of Arab they cannot live on two

religions. (i.e., two different ideas that claim the name of the same religion). Apart from this, they have their lives, religion, property, relatives, whether they are in Najran or outside. Their clergy, monks, churches, and so on whatever they owned will be right to keep, if they are paying the official tax. And if they continue to pay their duties and taxes then they will not be removed from the city. No priest will be replaced by his place. No monk will be pulled out of his monastery. In order to accomplish what has been written in this order, the guarantee of Hazrat Muhammad Rasool Allah (صلی اللہ علیہ وسلم) and all Muslims are monitored, and it is also essential for the Najrani that they should always be faithful and loyal to the Muslims. Shera bin Umro and Umro Moula Abu Bakr signed their testimony on this writing.

(Tarikh Tibri)

9.8. Apostates of Bahrain

Bahrain's mainland is a narrow strip situated on the Gulf Arab with Hagar. It starts from Qateeb and is spread to Oman and the desert area meets the sea on some edges, and it stays in the upper part from the Yamamah. The hillocks are located between the two sides which separate each other. These hillocks are not high enough, so it's not too difficult to cross them. Bahrain was previously applied as to Saudi Arabia's eastern part and Kuwait. (Harb Alrida-Ahmad Saeed)

Manzar bin Sawi died on the same month the Prophet (صلی اللہ علیہ وسلم) deceased. After his death people of Bahrain rebelled and apostate under the head of Nauman bin

Manzar. Hazrat Ala bin Hazrami (RA), who had been a representative in Bahrain from Rasool Allah (ﷺ), had to come back. Bahrain's executives made Nauman bin Manzar his King and started strengthening him. Hazrat Abu Bakr Siddique (RA) sent an army to Bahrain under the leadership of Ala bin Hazrami (RA). When they reached near Bahrain, Tha'mamah bin Athal (RA) helped them with his nation Banu Kaem and besides this; Jarod ibn Maula also came to help his tribe Abdul Qais people. In addition to this, Qais ibn Asim Munqari, Afef bin Manzar and Musannah bin Harissa (RA) also came to help them.

Abu Bakr Siddique wrote to Ala bin Hazrami (RA):

If authentic information is known that Banu Sheban bin Thalabah (the leader of the tribe was Mafrooq) is going to attack on you and those who are seditious, then send an army, tramped Banu Sheban and the tribes who resort to them fear them not to take the head again. (Tibri)

The war happened and the apostates had to face a severe defeat. The enemy's army escaped from the strongest attack of the Muslims towards the island of Darwin and took shelter there. Hazrat Ala bin Hazrami (RA) followed them and finished Nauman bin Manzar and all his companions. (Tarikh Tibri)

When booty from Bahrain brought to Madinah and distributed by Hazrat Abu Bakr Siddique (RA), Ansar became annoyed and demanded that they should be preferred (because of the supplication of Islam).

Hazrat Abu Bakr Siddique (RA) said on this occasion while addressing Ansar.

Your demand is correct, but if I give you more shares then it means that you did all this for the world and if you are patient, you will have all your actions for Allah.

Ansar said! Allah has witnessed what we have done for Allah, and then the Ansar became obedient. Hazrat Abu Bakr (RA) went to Minbar (Stage) and said to Ansar, addressing Ansar!

Praise be to Allah and blessing on the Messenger of Allah (ﷺ)

O Ansar's party! If you say that we gave sheltered us in your shadow and made partners in your property and helped us through your lives, you are right. No one can deny the fact that your place and time are very high and reaching this place is not possible for everyone's sake.

9.9. Ala bin Hazrami's (RA) Miracle

Ala bin Hazrami (RA) is a worshiper and in those fortunate companions of the Allah's Messenger (ﷺ) whose Duaas did not refused. One-night when he encamped a place, camels standing with all the equipment disappeared. People could not even hold a camel. People had nothing but body clothes. People got a lot of sorrow and distress. Letting try advices to each other. It is announced by Ala (RA) that

all people should be gathered. Then Hazrat Ala (RA) said.

O People! Are you not Muslims? Are you not Allah's Ansar?

People said! Sure, why not.

He said, be happy, Allah does not spoil people like you.

After dawn, it was morning that he performed the prayers. When the prayer is over. He sits next to his knees. And they took up both hands and prayed, the people did the same, even the sun rose, and people looked towards the fields of the sun. Even while praying, his horse customized the habitual ground with feet, then a spring of fresh water was released, then the name of this place was known as "Maa-Alfers". Then he and the other people thirsted and bathed the water, and when the sun rose, camels returned with all their equipment. People did not find a thread missing from their luggage, and they even watered the camels well. People see the signs of Allah in this campaign. (Al-Badayah wa Al-Nihayah, Tabqat Ibn Saad)

9.10. Apostates of Oman

In the Oman, Laqet bin Malik was became apostate, his title was Zuel-taj. It was considered as strong as Shah Oman Jalandi their ancestor. He also claimed prophecy, some of them followed him. He defeated both sons of Jalandi, Jefery and Ebad and take over authority of country.

Hazrat Abu Bakr Siddique (RA) instructed Hazrat Hudefah bin Muhsin Ghalfani (RA) to go to Oman to deal with them. Hazrat Abu Bakr Siddique (RA) sent Arfaja bin Harsama Al-barqi (RA) a leader of the Banu Azd towards Muhra to finish the apostates and ordered them to travel together both to the people of Oman. Remove the apostates in Oman. Commander will be Hazrat Hudefah bin Muhsin (RA), while Hazrat Arfaja will lead the Lashkar in the battle of Muhra.

Therefore, both the leaders were traveling according to the order of Hazrat Abu Bakr Siddique (RA).

Hazrat Ikramah (RA) who went Yamamah to put to end the Apostates. Hazrat Abu Bakr Siddique (RA) sent Sharjeel bin Hasnah (RA) with a lashkar for Ikramah (RA) help, but Ikramah (RA) attacked on Masalamah Kizzab before he reached there, Lashkar of Sharjeel (RA) was on the way, result of this haste he was defeated. However, after reaching of Hazrat Sharjeel (RA) and Hazrat Khalid bin Walid (RA) Masalamah Kizzab and his army were defeated. Hazrat Ikramah (RA) was there only that Hazrat Abu Bakr Siddique (RA) forbid him to come to Madinah and ordered him to reach Oman immediately and help Hazrat Huzaifa (RA) and Hazrat Arfaja (RA) to eliminate the rebels.

Hazrat Abu Bakr Siddique (RA) said to advise him, "Travel on the trust of Allah, do not fight against those who want peace, do not snatch the right of any Muslim, say right and act accordingly." Do not be afraid of fearing someone, be afraid of Allah and whenever you fight against the enemies fight with stability. Even you become martyred.

Hazrat Abu Bakr Siddique (RA) also reported to Hazrat Huzaifa (RA) and Hazrat Arfajah (RA). Hazrat Ikramah (RA) has immediately left towards Oman, and three leaders gathered to make the strategy of war and conquered with the apostates after the fierce battle. Laqet bin Malik was killed and the execution of apostates were eliminated. (Tarikh Tibri)

9.11. Lashkar Adamah

After the end of the apostacy campaign, by the order of Hazrat Abu Bakr Siddique (RA) Hazrat Ikramah (RA) left with his seven hundred horsemen to Muhra, along with the tribes of Oman. When he entered the Muhra he saw that Muhra is divided into two rulers. The name of one leader was Shakhreet, he was occupied by the coastal area, according to the number of people and for war he was not strong enough.

While the other chief Masbah was well equipped, which was occupied by the uppermost area and was very strong in its own community and property. Hazrat Ikramah (RA) first invited both of them to Islam. Shakhreet accepted the invitation and other one became pride of the number and strength. In this encounter, Shakhreet accompanied Hazrat Ikramah (RA). Masbah was destroyed and he was killed with many of his companions. Ikramah (RA) stayed there for a few days and did according to his affairs. He repents people of Bukhda, Riyatha Alrotha, Sahil, Jazaer, Mar, Lean, Jebroat, Zahurul Shajar, Sabrat, Yanab, and Zat ul-Najam and all became Muslim. Peace and prosperity were established in the area. News of victory

of Hazrat Ikramah (RA) reached to Hazrat Abu Bakr Siddique (RA). After that, Shakhreet brought Khams to Medina. (Tarikh Tibri)

9.12. Apostate of Kinda

To execution of the apostates of Kinda, Hazrat Abu Bakr Siddique (RA) sent a lashkar under the head of Hazrat Ziyad bin Lubed (RA).

Hazrat Abu Bakr Siddique (RA) wrote a letter in which he said:

بسم اللہ الرحمٰن الرحیم

From Rasool Allah's (ﷺ) Khalifa Abu Bakr to Ziyad bin Lubed (RA);

Assalam Alikum!

I accept Allah, besides Allah not permissible to worship that the Prophet (ﷺ) has passed away

(فانا للّٰہ و انا الیہ راجعون).

With the knowledge that the success of every work depends on Allah's help. You are instructed to show courage to work with your responsibilities. And take a pledge of allegiance for me from the people of that region. If anyone refuses to accept allegiance, take notice with the sword and fight against disobedience. It is not absolute doubt that Allah will overcome His religion on all religions, how much dislikes may be to the polytheists.

Ikramah (RA) received a letter from Hazrat Abu Bakr Siddique (RA), in which the order was to come to Muhajir bin Umaiyah (RA) who is coming from the Sana'a and then turn both together towards Kinda. As soon as the letter received, Ikramah (RA) went out from Muhra and stayed at Abin and started waiting for Hazrat Muhajir bin Umaiyah (RA).

During the establishment of Abin, he gathered the tribes of Takha and Hamir, and persuaded them to remain firm on Islam. Because of Ikramah (RA) stay in Abin, the influence of the rest of the followers of Aswad, who led by Qais ibn Maksuh and Umro bin Madi Karb. After fleeing from Sana'a Qais bin Maksuh kept moving around Sana'a. Umro bin Madi Karb joined the party of Aswad Ency that present in the Lahaj. When Ikramah (RA) arrived in Abin, both Qais and Umro gathered together to fight with Ikramah (RA). But soon they differed and separated from each other. When Muhajir bin Umaiyah (RA) arrived, Umro bin Madi Karb handed over himself to Hazrat Muhajir (RA), then Qais also surrenders weapons. Hazrat Muhajir bin Umaiyah (RA) sent both of captive to Medina to Hazrat Abu Bakr Siddique (RA). Hazrat Abu Bakr Siddique (RA) interrogated from both of them, they asked for forgiveness and both of them forgiven. Both repented from their mistakes and corrected themselves and went back to their tribes. (Tabqat Ibn Saad)

There was an important role of Ikramah (RA) lashkar coming from east side to the end the apostates. Even by his fear or by fearing the army, then the apostates had to compete with the other army led by Hazrat Muhajir bin Umaiyah (RA) in the north. The Muslims

fought against the rebels and defeated them and cleansed all the apostates from there and the Islamic government re-established. (Tarikh Tibri)

9.13. Battle against Alqamah bin Allasa

Alqamah bin Allasa was from the tribe of Banu Kalb. He acknowledged Islam in the life of Rasool Allah (ﷺ) and he was apostate in his life and went to Syria. After deceased of the Messenger of Allah (ﷺ) he returned to his tribe and started preparing for war with Muslims. Hazrat Abu Bakr Siddique (RA) was aware of his intentions. he sent Hazrat Qayqah bin Umro (RA) to fight against him. But the encounter did not come to happened, he escaped from the field. His wife, son and other colleagues refused to go with him, and they accepted Islam. Later he came to Hazrat Abu Bakr Siddique (RA) and asked for forgiveness and accepted Islam. (Al-Kamil fi Al-Tarikh)

9.14. Abu Shajra bin Abdul Uzza's apostacy and acceptance of Islam

He was the son of Khansa, the famous poet of Arab. He recalled his brother's memory in a very painful and heart passion because he was a very good poet like his mother. It was also inspired in the time of apostacy and that type of poem was saying in which people's feelings should be spread against Muslims and prepared for war.

There was also a couplet in his poem.

فرويت رمحي من كتيبة خالد

وانى لارجو بعدها ان اعمرا

In this supreme I have moist my spear Khalid's blood, and I hope I will do the same in the same way.

But when Abu Shajra saw that his poetry was not effective against Hazrat Khalid (RA) and people were accepting Islam, he also accepted Islam by visiting Hazrat Abu Bakr Siddique (RA).

(Al-Kamil fi Al-Tarikh)

10.0. Compilation of Quran

10.1. Back ground of compilation of Quran

Regarding the compilation of the Quran, when Hazrat Abu Bakr Siddique (RA) took up the responsibilities of Khilafat the apostacy appears with great intensity, he faced with many difficulties. Hazrat Abu Bakr Siddique (RA), with the help of Lord of Universe, struggled with his tactic and firmly, and established success and acquire victory over the apostacy and rebels. During these wars, many companions were martyred, who were Hafiz-ul-Quran. In the battle of Yamamah, about 1200 Mujahideen Muslims were killed, a large number of Hafiz-ul-Quran and elite companions martyred.

In the Bukhari Sharif mentioned:

كان عدة من القراء سبع مأءة • (بخاری: ۴۵۸۲)

The Qur'anic hafiz who died in this war were seven hundred.

The existence and survival of Islam is based on the Holy Qur'an. The verses which were revealed on the Rasool Allah (ﷺ) were written as separate cases. But the entire Quran was not in one place. After the martyrdom of a number of Hafiz-al-Quran, Hazrat Omar Farooq (RA) focused on Hazrat Abu Bakr Siddique (RA) on this side.

Hazrat Zaid bin Sabit (RA) narrated that Hazrat Abu Bakr Siddique (RA) called me one day after the battle of Yamamah. When I reached there, Hazrat Omar Farooq (RA) was present there. Hazrat Abu Bakr

Siddique (RA) said to me, "O Zaid!" Omar (RA) said to me, "If such a Hufaz of holy Qur'an is being martyred in the same manner, then the Quran would not rise from us. So, I think it is proper that the Quran should be collected."

Hazrat Abu Bakr Siddique (RA) says that I told Omar (RA) how can I do this thing which Prophet of Allah (ﷺ) did not do in his life?

He replied, "By Allah!" It is good to have a good work. Since now, his insistence continues, even in that matter, I became annotation in my heart and I understood that this work is of great significance.

Hazrat Zaid bin Sabit (RA) said that Hazrat Omar Farooq (RA) was listening to all these words silently, then Hazrat Abu Bakr Siddique (RA) addressed me.

O Zaid! You are a young man and a wise man, and you have not been accused of any blame further. (You are truthful and honest). Besides this, you have been Katib-e-Wahi (used to write the Quran after revealing) to this. So, you seek the Qur'an and gather it together.

Hazrat Zaid bin Sabit (RA) said that this was a great work and was a huge task for me if I was ordered to pick up the mountain from one place to another, then this work was easier for me than the compiling of Quran was. Hazrat Zaid bin Sabit (RA) said, "How can both of you do this thing which the Messenger of Allah (ﷺ) did not do, but like Hazrat Omar (RA), Hazrat Abu Bakr (RA) said that it is good for the Ummah. I kept asking different questions and kept answering even

though Allah opened my heart like Hazrat Omar (RA) and Hazrat Abu Bakr (RA). So, I said, I am ready to take this responsibility and started searching for Quran. On Leather, wood, stone pieces, camels and goats' shoulders bones and on tree's leaves gathered the Quran.

Then collected from the people who memorized the Quran by Heart. When the verses and surahs of the Qur'an were found to be gathered together, I (Hazrat Zaid bin Sabit RA) began to investigate and start the arrangement. No verses were accepted until I did well research that the verse was revealed in the same way as Prophet (ﷺ).

Hazrat Zaid bin Sabit (RA) used to sit in the gate of Masjid-e-Nabvi and read the verse in front of people. He does not accept it until he found at least two witnesses. A person presented verse of Rajam (death penalty by stoning) in the service of Hazrat Omar (RA), but he could not give any witness, so it was not written. In contrast to this, Khazima bin Sabit (RA) narrated a verse he accepted that, because the Prophet (ﷺ) declared his testimony to be equal to two people.
(Fateh Al-bari)
Two verses of Surat-Toubah cannot be found in any other than Khazima bin Sabit (RA):

These verses are:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ
رَءُوْفٌ رَّحِيْمٌ ﴿۱۲۸﴾ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ ۭ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيْمِ ﴿۱۲۹﴾

Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful. (128) So, if they turn away, say (O Messenger ﷺ,) "Enough for me is Allah. There is no god but He. In Him I have placed my trust, and He is the Lord of the Great Throne." (129)

(Surah Al Toubah : 128 -.129)

When I (Hazrat Zaid bin Sabit) wrote the link of the Quran, he found that there is no verse in Surat al-Ahzab which I listened to the Messenger of Allah (ﷺ). This verse also came from Hazrat Khazima bin Sabit Ansari (RA).

This is the verse:

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿٢٣﴾

Among the believers, there are men who came true to the covenant they had with Allah. So, some of them have fulfilled their vows (by sacrificing their lives in the way of Allah), and some of them are (still) waiting, and they did not change (their commitment) in the least.

(Surah Al Ahzab - 23)

Hazrat Zaid bin Sabit (RA) said that after this verse came to pass, I mentioned it above Surah Included in Surah Al-Ahzab. In this way I collected Qur'an Hakim

and presented to Hazrat Abu Bakr Siddique (RA). That was remain with Hazrat Abu Bakr Siddique (RA) until his death. After him compiled Quran come to the custody of Hazrat Omar Farooq (RA) and after his death it come in safe custody of Ummul-Mominin Hazrat Hafsa (RA). (Sahih Bukhari)

10.2. Arrangement of Quranic verses

Some people believed on that during the time of the Prophet (ﷺ), the verses and Surahs of the Quran did not have any arrangements or names. Therefore, in the covenant of Hazrat Abu Bakr Siddique (RA), the accomplishment of this great work was to be compiled by these verses and Surahs. Although there is no such thing, this idea is not correct. The fact is that every verse of the Quran, as regards the meaning of revelation, in the same way, the verses and Surahs are also arranged as per revelation. All these tasks were completed in the life of the Prophet (ﷺ).

Aws bin Abi Aws Huzaifa Saqafi (RA) says that I was involved in the delegation of Banu Thaqif, who had gone to Madinah to accept Islam. The Messenger of Allah (ﷺ) told us that I have to complete the Qur'an's tenure and I intend to go out until I finish it. On this, we asked the companion how you have distributed the Qur'an into parts. They replied that starting from three Surahs, five Surahs, seven Surahs, nine Surahs, eleven Surahs, thirteen Surahs and from Surah-Qaaf to end of Quran, which is known as detailed. (Abu Daud, Masnad Ahmad)

As well as the names of Surah were presented in the book by Holy Prophet (ﷺ), and the beginning of every verse and its end was also revealed by the command of Prophet Muhammad (ﷺ). That is why many Surahs were self-explanatory as per their names. As in the Hadith mentioned. Everything has a height and the Qur'an's height is the Surah al-Baqarah, there is a verse in the Surah, which is the head of all verses and is called "Ayat al-Kursi". (Tirmizi)

Written about the great act of gathering the Quran was in the era of Hazrat Abu Bakr Siddique (RA).

In the Quran, Allah Almighty says in his saying:

(يَتْلُوْا صُحُفًا مُّطَهَّرَه)

Quran is gathered in the scriptures. The Qur'an was definitely written in the scriptures, but it was in different parts. Abu Bakr Siddique (RA) collected it in one place and then remained safe. Even so, Uthman bin Affan (RA) sent many copies to other cities. (Fateh al-Bari)

10.3. Greatest work

Of course, it was a great and important task to collect Quranic verses in a booklet and Muslims from all over the world benefited from it. During the time of Hazrat Uthman Ghani (RA), tribes of the Arab became Muslim, whose accent had differences then Quresh due to which there was a difference in Quran's recitation. First of all, Hazrat Huzaifa bin Yaman (RA) pointed out this and said that it should be give attention before the

Ummah differing in his book like Judaism and Christianity.

Hazrat Uthman Ghani (RA) took the Quran from Ummul-Mominin Hazrat Hafsah (RA) and handed over to Zaid bin Sabit (RA), Abdullah bin Zubair (RA), Saeed bin al-Aas (RA), and Abdur Rahman bin Harris bin Hisham (RA), let's prepare its copies in Qureshi language. When these elders made a few copies of the Quran, they returned the Original Quran to the Prophet (ﷺ) wife Hazrat Hafsah (RA). Hazrat Uthman (RA) sent one copy to each province. The correct number of copies is not written in Sahih Bukhari while other books are mentioned in different numbers. There is a narration that their number was seven. One was kept in Madinah and the remaining dispatched to Makkah, Syria, Yemen, Bahrain, Basra and Kufa.

(Fateh al-Bari)

Mautah Imam Malik narrates from Hazrat Salim bin Abdullah Omar:

جمع ابو بکر رضی اللہ عنہ القرآن فی القراطیس • (الاتقان: ۱/۵۹)

Hazrat Abu Bakr Siddique (RA) gathered the Qur'an rulings on the papers.

Imam Baghvi (ra) says! The companions gathered the Qur'an in the same way between the two cardboards as it had revealed to the Messenger of Allah (ﷺ), neither did it increase nor decreased in it. The Quran

was diverse in the branches of palm trees, bones and people hearts. Due to which there was danger in the absence of the Hafiz-ul-Quran, it was a threat of loss of some of its parts. So, they reached the Caliphate al-Rasool (RA) and demanded them to compile the Quran. Hazrat Abu Bakr Siddique (RA) also agreed with their opinion. And thus, the ordered of the Quran to be gathered together. Then wrote the Qur'an as well as the Messenger of Allah (ﷺ) said. They did not have to be delayed, but in the same manner as they heard it by the Prophet (ﷺ). The Quran revealed on the Prophet (ﷺ) that the Prophet (ﷺ) taught the companions in the same manner that is present in our prayers today, and this arrangement told Gabriel (as) by Allah. Whenever a verse came down, Gabriel (as) tells the Messenger of Allah (ﷺ) that this verse should be written in which Surah before or after the verses.

(Shareh Al-sunnah-Baghvi)

It is narrated from Qatada bin Anas (RA) that four companions had recited the entire Quran during the Prophet's Messenger (ﷺ) time, all of them belong to Ansar, their names are, Hazrat Ubai ibn Ka'b (RA), Hazrat Muaz ibn Jabal (RA), Hazrat Zaid bin Sabit (RA) and Hazrat Abu Zaid (RA).

(Saar-Allam-ul-Niblah)

10.4. Compilation of Hadiths

Hazrat Abu Bakr Siddique (RA), in addition to his collection of Qur'an in his short period, besides the work of gathering the Ahadith of the Prophet (ﷺ) prepared a collection of Ahadith and handed over to his daughter Ummul-Mominin Hazrat Ayesha Siddiqah (RA). Hazrat Abu Bakr (RA) used to work very carefully in the case of Ahadith, so he said to Hazrat Ayesha Siddique (RA) to keep this collection very carefully.

It is narrated that when he gave this version of Hadith to Ummul-Mominin Hazrat Ayesha Siddiqah (RA), then he (RA) stayed in the night and cried all night with fear, have he left any of the Prophet (ﷺ) saying to him. When asked about Abu Bakr Siddique's (RA) condition Hazrat Ayesha (RA) said!

" I first thought that he is very ill and changing cruel in this unrest. "

11.0. Combat campaigns

11.1. Background

There were two major empires in the world during the reign of Rasool Allah (ﷺ). Roman Empire and Second in Persia, the Empire of Iran (Kisra). At that time there were two great civilizations in the world, the Romans and the rest of the world was Iranian. The area of Arabian Island was drowned in the darkness. The appearance of Holy Prophet (ﷺ), a new empire and new civilization started by Islam, a chain of Islamic victories started and then the world saw that the Romans and Iranians civilizations and urbanization became faint.

When the Messenger of Allah (ﷺ) left this world, the devils raised their heads again. In the form of the apostates and rebels, in the form of internal enemies and the Romans and the Iranian began to stir up from outside of Muslim state. Hercules in Syria and Kisra (Iranian King) begin to gather troops against Muslims in Iran. Hazrat Abu Bakr Siddique (RA) rooted out the fate of apostasy with his distinction and strategy and then begins preparing to deal with the Romans and the Iranian people.

11.2. Iraq

Hazrat Abu Bakr Siddique (RA), along with the execution of the apostates, led a raid by the Hazrat Musannah bin Harissa Shebani (RA) to Iraq. His aim was

that as long as Muslims were entangled with the apostates, these raids kept disturbed Iranians with their actions so that Iran could not stand to attack the Arabs. Therefore, while addressing them about the battle, Hazrat Abu Bakr Siddique (RA) had specifically ordered that no one should start fighting by reaching Iraq. This strategy was very successful.

Later, Hazrat Abu Bakr Siddique (RA) allowed Hazrat Musannah bin Harissa Shebani (RA) to make on his request to attack on the Iranian invaders, as soon as he was permitted, Hazrat Musannah (RA) was accompanied with his tribe people attacked on Iranian empire, the area under Iraq invaded Iraq. Their attacks were so powerful and strong that Iraqi could not stand in their fight, and the Delta area of the Tigrinya and the River Euphrates came in their control and other territories were also conquered. When reports of these victories reached to Hazrat Abu Bakr Siddique (RA) in Madinah, he assumed that further reckoning should be send so that campaign was established continued.

Hazrat Abu Bakr Siddique's (RA) letter to Hazrat Musannah bin Harissa (RA):

بسم اللہ الرحمٰن الرحیم

Clearly, I have directed Khalid bin Walid (RA) to go to you on the head of Iraq. Take your people together and go with them, help them and hold their hands in fighting against the enemy. He is not among those who violate their order and oppose their opinion, which Allah has mentioned in the Qur'an like this:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا
سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ
ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ
فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿۲۹﴾

Muhammad (ﷺ) is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in Rukku `, prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of Sajdah (prostration). This is their description in Torah; and their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds.

(Surah Al Fateh - 29)

As long as Khalid (RA) is with you, the soldiers of the army will be under his command, and when he go to another place, you will be restored to your previous position.

Wa-alikum Assalam

For this purpose, Hazrat Ayaz bin Ghanem (RA), who was in Najad, wrote that, "prepare a lashkar of the

Muslims there, take it and eliminate the rebels of that area. After controlling them, reach east Hera and attack on the north side of Iraq. If before you, Hazrat Khalid bin Walid (RA) arrived there, fight against Iranians under his command. With this Hazrat Abu Bakr Siddique (RA) wrote Hazrat Khalid bin Walid (RA), who was in Yamamah, ordered him to take his army to the south Iraq.

At the same time those tribes who accepted Islam also joined the Islamic Movement. Hazrat Musannah bin Harissa (RA) joined Hazrat Khalid bin Walid (RA) on the place of Abela. When Hazrat Khalid bin Walid (RA) got the letter of Hazrat Abu Bakr Siddique (RA), he was with him two thousand soldiers. Many of his soldiers were killed in the battlefield of Yamamah. Along with the letter, Hazrat Khalid bin Walid (RA) collected eight thousand people from the tribe Muther and Rabiya tribe and led by the army of approximately 10,000 to Iraq and reached the place of Abela and found Hazrat Musannah bin Harissa (RA) with two thousand soldiers and the number of the army has increased by eighteen thousand people. Hazrat Khalid Bin Walid (RA) took over leadership of the United Islamic army as a Savior.

11.2.1- Battle strategy of Khalid Bin Walid (RA)

Hazrat Khalid Bin Walid (RA) distributed Lashkar in three parts. A part led by Hazrat Musannah bin Harissa (RA), the second part led by Hazrat Eddy bin Hatim (RA) and for the third part took on his leadership. Along with this he ordered every part of the army to reach Hudhair

from different directions. Hudhair was the province of Iraq on which a brave and warlord of Iran Hormuz was the governor. Hormuz's fear was sitting far away. Arab, Iraq and India were frightened with him. He used to attack India with its combat fleet. Before leaving the Lashkar, Hazrat Khalid Bin Walid (RA) sent a letter to Hormuz so that it would be sake of argument.

If you accept Islam, then stay in peace or pay a minor tax, in that case, we will be responsible for your protection. Otherwise, remember that I have set you up on a nation that is so fascinated of death as you live.

Hazrat Khalid ibn Walid (RA), after sending this letter, sent the Lashkar led by Hazrat Musannah bin Harissa (RA) to reach Hudhair soon. On the next day, Hazrat Eddy bin Hatim's (RA) Lashkar left and on the third day Hazrat Khalid bin Walid (RA) also led his army to Hudhair.

1. Campaign of Zat-ul-Salasel

When Hormuz got the letter of Hazrat Khalid bin Walid (RA), he immediately gathered the army to fight with them. He first moved towards Azm, but he got news that Muslims are moving toward Hudhair. In addition to this news, he moved towards Hudhair and reached there before Muslims, he encamped near the water. When the Muslims arrived there, they saw that the forces of Hormuz are being occupied the place where their sufficient water is. The Islamic Lashkar had to be forced to stay before the Iranian people, there was no distant water in this place. In the absence of water,

there was a huge problem, but Khalid bin Walid (RA) encouraged them and encouraged the courage to fight with them bravely.

2. The beginning of the war

First of all, Hazrat Khalid bin Walid (RA) began to fight in the battlefield, call out of the field. Hormuz came forward with bravery. Hazrat Khalid bin Walid (RA) attacked on him with the sword without giving him respite, but he was saved himself and he was shifted to Hazrat Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) was not too careless, he sat down and started getting up on the Hormuz, holding the wrist firmly and snatched his sword. When Hormuz came out with a sword, he wanted to control Hazrat Khalid bin Walid (RA) in the style of wrestling and was locked with them. Hazrat Khalid bin Walid (RA) picked him up from the waist and lifted up the ground and stirred up the ground. Hazrat Khalid bin Walid (RA) sat down on his neck. An armor of the Iranians, whom Hormuz deployed to cheat Hazrat Khalid bin Walid (RA), was hanging on the side to help Hormuz. Hazrat Qayqah bin Umro (RA) was observing the battlefield with great consideration. Without lost a moment, he stopped them in front of the Iranians with the help of their companions. During that time Hazrat Khalid bin Walid (RA) threw the head of Hormuz. Muslims took their goods out of the rides, the horsemen stood, and the military force proceeded and then broke the infidels. Allah blessed Muslims with His grace that cloud came and rained after the ranks of the Muslims. The Muslims drank water and received power from them. (Tarikh Tibri)

Hazrat Khalid Bin Walid (RA) set the best example of courage and bravery. He did all the work end of Iran's leader Hormuz. Hormuz army could not save him from Khalid (RA), and he would fight alone again them. Even Hazrat Qayqah ibn Umro (RA) came with his companions and did all these things. The Iranians had tied themselves to chains so that they could not escape from the battlefield. But there was no work in front of brave lions. Because of tying themselves with the chains, this battle is called Za-tul-Salasel. (Tarikh Tibri)

3. General fighting

After Hormuz's death, the general war began. Due to the death of his chief's, the Iranians' courage was reduced, and the Muslims were fighting a great fight. Iranians did not compete for the long time and were defeated. Their steps were overtaken, and they believed in fleeing. The Muslims pursued these steering soldiers and did what they did. Muslims suffered very small loss and got plenty of wealth. Hazrat Musannah bin Harissa (RA) pursued the Iranians and siege the parts of the valley Hasnal-Marrah. Then they conquered the fort and went ahead. Hazrat Musannah bin Harissa (RA) tried to stop fled Iranian soldiers to reach Madain. During the period, it was reported that a great army of Iranians have been developed in Madain.

Muslims got the same amount of wealth equal to the weight of thousands of camels. Hazrat Khalid bin Walid (RA) sent Khams to Hazrat Abu Bakr Siddique (RA) and distributed the rest of the booty to Mujahidin. The

wealth which was sent to Hazrat Abu Bakr Siddique (RA) was also a crown of Hormuz, was value of one lakh Dinars, which was fixed with the Jewels. (Tarikh Tibri)

4. The War of Mazar (Sani)

Iranian army led by Qaran was moving forward to fight the Muslims. A Lashkar was coming to help Hormuz, but they were reported to be on the way of Hormuz's death. They found the information by Anosh Jan and Qabad, the two people who ran away from the battlefield. The Qaran accompanied them and moved forward when they reached the place making delta of two rivers, a stream of the river, they assumed that place is appropriate for encamping, the place was "Mazar".

Hazrat Musannah bin Harissa (RA) reported to Khalid bin Walid (RA) about the Lashkar of Qaran and his intentions. Hazrat Khalid bin Walid (RA) came to Mazar to help of Hazrat Musannah bin Harissa (RA). On the other hand, the Iranian army was ready to revive its defeat with complete preparations. Hazrat Khalid bin Walid (RA) knew the intentions of Iranians and they did not want to give them opportunity to take hold up, so suddenly he attacked them and fought the fierce battle, the Muslims fought very brave, courageous and unbelievable velour, even the Iranian's courage fell down and their steps were overtaken. Three of their chiefs were killed, Qaran, Anosh Jan, and Qabad were killed. Qabad was killed by Eddy bin Hatim Tai (RA) and Anosh Jan was killed by Asim bin Umro Tamimi. After the assassination of the chiefs, Iranians fled from the

field, to be sure to defeat. A number of soldiers killed, the thirty thousand Iranian killed in the field, many were drowned in the river and many others captivated from the battlefields.

Iranian had great loss in this war. Hazrat Khalid bin Walid (RA) stayed in the Mazar for some time after being conquered, and still eliminated those who had been opposed and captured some. Muslims got lots of booty. Hazrat Khalid bin Walid (RA) did not harm any ordinary citizen who had not participated in the war, treated them softly, and according to Islamic law, he appointed the governor of Jizya (minor Islamic tax for their security) and appointed the governor. With the glad tidings of victory and Khams, he sent Hazrat Saeed bin Nauman (RA) to Medina to Hazrat Abu Bakr Siddique (RA). (Tarikh Al-Islami)

5. War of Daljah

Iranians had suffered great defeat in the war in Mazar, despite of their activities was continuing. The Iranian invites the people one tribe of Christians Banu Bakr bin Vail, living in Iraq. They invited the leading people of Bakr bin Vail to Iran and prepared them to fight with the Muslims. The lead was given to a famous Sardar Indergar. As per the direction Lashkar went to Daljah. Iranians considered that if the army achieved victory over Muslims, success would go to the Arab Christians, so the Iranians prepared a great army and led by Bahman Jaduyah. He followed them. Arab Christians also joined the tribes and peasants in the Hera and Daljah regions (Kaskar), while moving towards Daljah,

their numbers increased significantly. By thinking they became more excited and increased their courage that Bahman Jaduyah's great army was coming to help. Hazrat Khalid bin Walid (RA) was getting complete information about the activities of the enemy. Hazrat Khalid bin Walid (RA) stepped down from the Mazar to Daljah where the forces of the enemy were undergoing. When Hazrat Khalid bin Walid (RA), reached Daljah, he attacked a fierce attack on the enemy and eventually the steps of the enemy's forces went up and they defeated, and the weight of Muslims remained heavy here. The leader of the Lashkar was killed in the battlefield and its army took the path of escape.

Then Hazrat Khalid bin Walid (RA) addressed the army!

Don't we see that there are different kinds of food here? By Allah! If Jihad in the way of Allah and the call to Islam were not obligatory on us, only economy was in view, then it would have been wise to fight to get this land and leave hunger and thirst behind for these people. Those who did not get ready to go out with you and remained seated. Then the booty was divided into five parts and four parts were distributed among the Mujahideen and the fifth part was sent to Hazrat Abu Bakr Siddique (RA). Jizya imposed on farmers

(Al-Badayah wa Al-Nihayah)

6. The Battle of Alice

On the Battlefield of Alice, when Iranians embraced Arab Christians to fight with Muslims and for the help of

them. A Lashkar sent behind them led by Bahman Jaduya to help them. But before the army of Bahman arrived, the war started and the Arab Christians had to face the defeat, and the infantry soldiers fled the way. Meanwhile, Bahman Jaduya's army had reached the place of Alice. It was reported that the soldiers who fled from the war were defeated. The tribe of Banu Bakr bin Vail, who had defeated from the Muslims in this war, and the fire of revenge was burning in their hearts. In order to take revenge, they prepared a Lashkar and led by Abdul-Aswad Ajly, a man of Banu Ejlan. All these people were gathered on the spot of Alice and requested to Bahman Jaduya's Lashkar to help. Bahman Jaduya sent a commander with a Lashkar under the command of Jaban and sent him to the help of Abdul Aswad Ajly. He went to the royal court to consult peace, and when he walked, he told them till I came back do not start the war.

When Bahman Jaduya reached the royal palace, he found that the king was severely sick. He could not get the opportunity to talk to the king. While he stayed there waiting for the king to be healthy, he did not send any message to Jaban. When the Jaban did not get the message of Bahman Jaduya, he began to develop war tactics with his own desire.

On the other hand, Hazrat Khalid Bin Walid (RA), was informed about a big Lashkar of enemy that he could be attacked any time on Muslims, he decided to take himself to his place by battle. The knowledge of Hazrat Khalid bin Walid (RA) was reported only by the assemblies of Arab Christians, and when he reached Alice, and found that a great army of Iranians led by

Jaban is present to help the Arab Christians. Hazrat Khalid bin Walid (RA) immediately changed his strategy and started fighting without giving any opportunity to Arabs. Hazrat Khalid bin Walid (RA) went to the field and cried out for the fight against him, Malik ibn Qais came out for the encounter. Khalid bin Walid (RA) did this in his way that he could not handle and wash his hands with his life. Then the general war began, and Arabs did not get stayed of Muslims' attacks. Their motives were reduced due to the death of their leader.

Seeing this condition, an Iranian battalion shouting praised came for their help. To increase the spirit of Christians, they said that Baham Jaduya has taken a huge army to help you. Jaban said to hold the war until Bahman Jaduya arrived, because he was extremely worried about the Christians, they would not be able to stay in front of Muslims for long. Battlefield was being filled with dead bodies. The Christians started fleeing from the military field and the Muslims started arresting them. About 70,000 soldiers were killed in the fight against Muslims. The Muslims arrested large number of people and got lot of wealth as booty. Hazrat Khalid bin Walid (RA) entered the enemy's guard. After completing the war with victory, Hazrat Khalid Bin Walid (RA) sent the captives and Khams to Hazrat Abu Bakr Siddique (RA) to Madinah.

7. Conquer of Fort Amgheshia

After the victory of Alice Khalid bin Walid (RA) arrived in Amgheshia. The people of that place had emptied

the area and spread over the sides. Hazrat Khalid (RA) ordered to demolition the fort. Muslims got a lot of wealth from the fort which had not received yet. Each horseman was partially up to 1500 dirhams besides the rewards for good performance. When a person Jundal from the Banu Ejal brought news of Khams and victory came to Hazrat Abu Bakr Siddique (RA) and found out about the deeds of Hazrat Khalid bin Walid (RA).

Hazrat Abu Bakr Siddique (RA) said! O Qureshi! Your lion was wind fire on the enemy's lion, overtook them and snatched their flesh. Do women become incapable to give birth like Khalid? (Tarikh Tibri)

8. Possession of Hera

It was reported to Iranian King Ardsheer for the defeat of Christians and Iranians army in Alice, he was already severe illness, and he could not tolerate the sad news, his heart gone failure. His death was another serious blow to the Iranian people.

On the other hand, Hazrat Khalid bin Walid (RA) went away on the next campaign without delay, and he surrounded Hera. When they heard the news of the arrival of Muslims, the people of the city were hide in the fortresses. Hazrat Khalid bin Walid (RA) used to siege the fortresses for many days but he did not fight that they could come straightway but when he did not see any progress, Hazrat Khalid bin Walid (RA) attacked the city and occupied population and Internal areas of the city. Troubled with the duration of the Siege, Umro bin Abdul Masih, ruler of the Hera ruled out of the fort and came in the service of Hazrat Khalid

bin Walid (RA). Hazrat Khalid bin Walid (RA) talked with Umro bin Abdul Masih. A man of the Umro got a poison that presented to Khalid bin Walid (RA). Hazrat Khalid bin Walid (RA) asked him why brought this with you. He said that if you did not behave well with my nation then I would eat this poison and would not see the humiliation and destruction of my people. Hazrat Khalid bin Walid (RA) took poison from his hand and took poison out of it and said, if the time of death from Allah is not written this poison cannot affect. With this, Hazrat Khalid bin Walid (RA) gave these words.

بسم اللّٰہ خیر الاسماء رب الارض و السماء الذی لا یضر

مع اسمہٖ داء لرحمٰن الرحیم

With saying these word Khalid bin Walid (RA) eat that poison. When this old infidel saw Hazrat Khalid bin Walid's (RA) believe in Allah, he was astonished, and all the people there were amazed, Umro bin Abdul Masih said:

"Unless you have a single person present in you like this, you cannot defeat."

The Iranian head of the Hera and the Iranian Lashkar heard of the death of his king, they were back. Umro bin Abdul Masih accepted peace by paying two hundred thousand Dirhams. According to a narration, one hundred and ninety thousand dirhams consolidated a yearly jurisprudence. Apart from this jurisprudence, the chiefs of Hera also presented some gifts to Hazrat Khalid bin Walid (RA), that had sent to Madinah with booty. When these gifts came to Hazrat Abu Bakr Siddique (RA), he sent a message to Hazrat

Khalid bin Walid (RA) that if these gifts are included in Jizya, it is okay to add them to Jizya's money and return the remaining ones to the people of Hera.

Hazrat Khalid bin Walid (RA) wrote in his Testament for Hera:

بسم اللہ الرحمٰن الرحیم

This is the covenant that Khalid bin Waleed (RA) made with Adi, Amr bin Adi, Amr bin Abd al-Masih, Iyas bin Qabaisa and Hari bin Akal. These are the chiefs of the Hera people and the Hera people are satisfied with this agreement and have given it to them. A contract has been made with them for one hundred and ninety thousand dirhams. which shall be received from them every year for the security of the worldly possessions in their possession, whether they be monks or priests, but who have nothing, are separated from the world, have left it, and are safe if there is no need to protect them, then there is no jizya on them. Even if they are protected, if they commit treason by any act or word of theirs, they themselves will be responsible for it. This agreement was written in Rabi al-Awwal 12 AH.

(Tarikh Tibri)

According to a narration, Hazrat Khalid bin Walid (RA) gave the people of Hera to accept one of the three options.

1. Enter our religion, you will get the same rights that are ours and you will be the same

responsibilities as we are on. Whether you move from here or stay here.

2. Prepare to pay Jizya while staying on your religion.
3. Fighting and war. By Allah! I have the people who are more temptation of the death as much as you are in life.

They expressed satisfaction in paying for a Jizya. So, Khalid bin Walid (RA) said. You are ruined, an infidel is a miserable field, beholder is the biggest fool in Arabs.

Hazrat Khalid bin Walid (RA) was very pleased with the victory of Hera, he performed eight Rakat Nafil as thankful and said to his companions.

On the day of war of Moutah nine swords were broken by my hand, but as far as the competent Persia did with me no one did, and the elite of the Persia who fought against me was the example I did not see before.

9. Hera - Islamic army headquarter

Victory of Hera was a great victory. It had increased the hopes of Muslims to winning of Iran. Because of the geographical and social significance of this city of Iraq for the Iranian government. Therefore, the Islamic Army declared it as its combat center. From where orders were issued to the soldiers. Hazrat Khalid bin Walid (RA) made it his presidential place.

After the victory of Hera, Hazrat Khalid bin Walid (RA) gave Hazrat Zarrar bin Khattab (RA), Aiyana bin Shamas (RA), Zarrar bin Azdar (RA), Qayqah bin Umro (RA) and Musannah bin Harissa (RA) with the command of small army soldiers and sent to the side's areas of Hera. Therefore, for this strategy, each tribe and every township accepted Islam or accepted to paying Jizya. Thus, Khalid bin Walid (RA) conquered all the territories till the river Tigris. Hazrat Khalid Bin Walid (RA) kept in Hera for a year and kept monitoring the areas surrounding there. Hazrat Abu Bakr Siddique (RA) had ordered Hazrat Khalid bin Walid (RA) to stayed in Hera until he met Ayaz bin Ghanam (RA) after his victory in Domat-al-Jundal.

10. The letter of Hazrat Khaled bin Walid (RA), in the name of Iranian rulers

Hazrat Khalid bin Walid (RA) did think it was not appropriate for him to wait for Ayaz bin Ghanam (RA) for a long time, and in his view, it had been able to get an opportunity to prepare the enemy. On the other hand, Hazrat Ayaz bin Ghanam (RA) was unable to conquer Domat al-Jundal. So, while staying in Hera, Hazrat Khalid bin Walid (RA) sent a letter to Iran's chiefs by a resident of Hera, whose article was as under.

بسم الله الرحمٰن الرحيم

This letter is from Khalid bin Walid (RA) to the ruler of Persia:

All the definitions are for Allah, who has put your system over and overwhelmed your repentance and broke

your unity. If we were not attacked on this country, that was your loss, now it is better for you to obey us. If we do so, we will leave your area and go to the other side if you do not accept our obedience, then you will have to deal with people who like death more than you like life. (Tarikh Tibri)

Hazrat Khalid bin Walid (RA), written a letter to the Iranian chiefs, also sent a letter in the names of the Iraqi embassies. Those who were land-lord and feudal, and they did not accept Islam right now. This letter was delivered by a resident of the Anbar.

بسم الله الرحمٰن الرحيم

This letter is from Khalid bin Walid (RA) to the name of leaders:

All praises are for Allah, who broke your unity and broke your splendor. You accept Islam, you have peace or become humble and pay Jizya. Otherwise, remember that I have set you on a nation that is as intense as death as you like to drink alcohol.

When the Iranian authorities and Iraqis received the letter, they sat together and consulted on the issue how to get rid of Muslims because they were not ready to accept defeat from Muslims in some way.

11. The Battle of Anbar (Zat-Al Ayun)

After the letter of Hazrat Khalid bin Walid (RA), the Iranians created a great army to defeat the Muslims, and they put it near the Hera. The Leadership was led to the ruler of Sahbat Sherzad. Sherzad was very brave

and courageous. He set the entrenchment in the city and shed specialist archer. Hazrat Khalid bin Walid (RA) received the news of the army of Iranians, they gave special responsibilities to Hazrat Qayqah bin Umro (RA) and Hazrat Iqra bin Habis (RA). Hazrat Qayqah bin Umro (RA) given the responsibility of protecting Hera and Hazrat Iqra bin Habis (RA) sent as the first troop of the war. Later, Khalid bin Walid (RA) himself came to the city Anbar with more troops and siege the city. The Iranian army who was sitting in the entrenchments, suddenly hit the arrows, Muslims did not expect of the sudden attack because of which almost a thousand Muslim soldiers were injured. In this war, the enemies attacked the arrows suddenly on the ground, which cause many Muslim soldiers blindly, so the name of this battle was known as "Zat-al Ayun".

Hazrat Khalid bin Waleed, like a skilled military commander, immediately changed his strategy and slaughtered the sick and incapacitated camels and threw them into the trenches in which the Iranians had built fronts to stop the Muslims. This action allowed the Muslims to cross the trenches and also narrowed the way for the Iranians. The Muslims reached the wall of the city, they climbed the wall, jumped inside the wall of the city and then after a great fight they also opened the gate of the city. Many thousands of Iranian soldiers were killed.

Finally, the Islamic army entered the city of Anbar. Sherzad faced failure and realized that the Muslims could not be stopped from conquering the city, so he sent a peace message and said that if my life is spared, I will move from the city with my horsemen. I will leave.

Hazrat Khalid bin Waleed (RA) sent a message to him that he should leave with his companions for three days of travel-substance and nothing would be done to him. Sherzad took advantage of this opportunity and immediately left the city. Hazrat Khalid bin Waleed entered the city as a conqueror. The tribes around Anbar considered it their advisably to reconcile with Hazrat Khalid bin Waleed (RA). (Tarikh Tibri)

12. The victory of Ain al-Tamar

Hazrat Khalid bin Walid (RA) was in a Hera, he was informed that Iran was collecting a large army against Muslims, which led by his chief Mehran bin Behram. Apart from this, they have also joined Arab tribes around it, they are also ready to fight Muslims, and the leadership of these Arab tribes is doing their leader Uqbah bin Abi Uqbah. These tribes include people of Banu Tighlab, Ayad and Namar etc.

Hazrat Khalid bin Walid (RA) made Zabarqan bin Badar his vice in Anbar city and left without any respite to the Iranian people, and they reached there at the end of three days. The Iranian army found that the army of the Muslims also reached the end, he immediately informed the Uqbah bin Abi Uqbah, Tamar, Talghlab, Ayad to immediately join with the Iranian army.

The Uqbah said to Mehran that we know the methods of fighting of the Arabs, so that we should first be fight with them. Mehran accepted this fact and the army of Uqbah came in front of Muslims. The Uqbah first came out in the field and invited Khalid bin Walid (RA) to

compete. Hazrat Khalid bin Walid (RA) suddenly threw a ringlet, Uqbah fell down and arrested him alive. People of the Uqbah's army saw that the Muslims were arrested their commander such a great extent, their motives fell down, they started to flee from the battlefield and Muslims had followed them and arrested many people.

Mehran bin Bahram was sitting in a fortune with the Iran army in the fort, that in the short run, Arabs would defeat the Islamic army. But when he received the news on the contrary, he frightened from Muslims and he stood with his army without taking any encounter. When the fort was empty, the soldiers of Uqbah entered the fort and closed doors of the fort. The Muslims surrounded the fort and continued for the last four days. When the soldiers in the fort saw that they did not have the ability to compete the Muslims, they forced them to make sure that if they were forgiven their lives, they would open the doors of the fort, but Khalid bin Walid (RA) gave them no option. Asked to open the doors of the fort without any condition. They forced them to open the doors of the fort.

On the orders of Hazrat Khalid bin Walid (RA), they were arrested and brought their chief Uqbah bin Abi Uqbah and killed him in front of their soldiers. This reduced the motivation of the soldiers and sat down their hearts. Hazrat Khalid bin Walid (RA) collected booty and sent Hazrat Walid bin Uqbah (RA) to Medina to Hazrat Abu Bakr Siddique (RA) with the good tidings and wealth of victory.

13. The victory of the Domat-al-Jundal

Hazrat Ayaz bin Ghanem (RA) was sent by Hazrat Abu Bakr Siddiq (RA) on the campaign of Domat al-Jundal. Hazrat Ayaz bin Ghanem (RA) reached Domat al-Jundal while subjugating the tribes of the upper region of Iraq. There were two chiefs in Domat al-Jundal, Akedar bin Malik and Judi bin Rabi'ah, both of whom were defending Domat al-Jundal together. His allied tribes Banu Bahra, Qalb, Ghassan, and Tanuh were helping them. A year had passed and there had been no substantial success. These two chieftains had also gathered all the surrounding tribes with them, they were helping them a lot. The people of the areas which had been conquered by the Muslims were also fleeing and joining them due to which their number had increased and they were also burning in the fire of revenge. The situation in Domat al-Jundal was becoming alarming. Seeing this situation, Hazrat Ayaz bin Ghanem (RA) wrote a letter to Hazrat Khalid bin Waleed RA and requested him for help. Hazrat Khalid bin Waleed (RA) had finished Ain al-Tamer and as soon as he received the letter, he decided to go to Domat al-Jundal. He made Hazrat Uwaym bin Kamil Aslami his deputy in Ain al-Tamer and left for Domat al-Jundal, which was at a distance of five hundred kilometers from Ain al-Tamer. This distance was covered by Hazrat Khalid bin Waleed (RA) in ten days and reached Domat al-Jundal.

Hearing the news of the arrival of Hazrat Khalid bin Waleed (RA), Akedar bin Malik was frightened because he knew the fighting skills, bravery and courage of Hazrat Khaled bin Waleed (RA). So, defeating them was not an easy task. He was frightened and told Judi bin Rabi'ah and other Christian chiefs that we should try to make peace with them instead of fighting them, but the chiefs did not agree. As a result of which Akedar left his side and separated. There are different narrations about him that he went somewhere and also that he was killed by the Muslims.

When Hazrat Khalid bin Waleed (RA) reached Domat al-Jundal, the situation there was very complicated. Hazrat Ayaz bin Ghanem (RA) had besieged them but despite this they were not getting victory. Hazrat Khalid Bin Waleed (RA) adopted this strategy that he attacked the fort from the opposite direction from which Hazrat Ayaz Bin Ghanem (RA) was attacking so that his strength was divided into two parts. Jodi bin Rabi'ah divided his army into two parts and sent one part to Hazrat Ayaz bin Ghanem (RA) and he himself came to meet Hazrat Khalid bin Waleed (RA) and came out of the army and challenged the Muslims. They came out and captured Jodi alive with great bravery and technique. Then their chief Wadiya came to fight, Hazrat Iqra bin Habis (RA) came out to fight and he also arrested Wadiya alive after the fight. Seeing the capture of their great leaders in this way, the other Christians ran back to the fort and they wanted to close the fort, meanwhile, on the other hand, Hazrat Ayaz bin Ghanem also forced the Christians to flee. Thus, when people from both sides

ran to take shelter in the fort, the fort was filled with people and there was no room for more people to enter it. The Muslims found the rest of the soldiers outside the fort and killed them. Judi bin Rabi'ah was also killed and the arrested people were also killed. Whoever asked for peace was granted peace. The fort and the city were completely occupied by the Muslims and sent a messenger to inform Hazrat Abu Bakr Siddiq (RA). (Tarikh Al-Islami)

14. Battle of Haseed

When Khalid bin Walid (RA) went to Domat-al-Jundal to help the Ayaz bin Ghanam (RA), after leaving Hera, the tribes behind thought that it was a good opportunity to get rid the Hera from the Muslims, and they can take revenge for the murder of Uqbah bin Abi Uqbah. Hazrat Khalid bin Walid (RA) sent Iqra bin Habis (RA) to Anbar and himself stayed in Domat al-Jundal. The Iranian's royal palace sent two commanders, Zar-Muhar and Razuyah to Hera by giving great powers. When the Muslims were found the news then Hazrat Qayqah bin Umro (RA) came to fight against them, he led a part of the division divided into two parts and give other part to Abu Laila.

The Iranian and Arab tribes were occupied in the area of Haseed and Khanafas. The Muslims attacked on them from two sides, with a sudden and fierce attack and did not give up until they were killed. The bloody battle took place by thousands of soldiers, both of their commanders were killed.

15. Battle of Khanafas

The remaining warlord's army of Haseed escaped from the battlefield, sheltered to the sanctuary and took refuge on Khanafas with the help of the famous Iranians commander Bahbuz. Abu Laila bin Feda pursued Khanafas behind escaped soldiers, the Iranian leader Bahbuz ran away from Khanafas instead of being fighting and escaped to Musikh. Muslims got a lot of wealth as booty. The reports of all these fights were sent to Khalid Bin Walid (RA). (Tarikh Tibri)

16. Battle of Musikh

The ruler of Musikh was Hazil bin Imran, when he was informed the arrival of Muslims, he started preparing the encounter. Rabiya bin Bajer from Banu Taghlab with his fighter was with him. On the other hand, Hazrat Khalid bin Walid (RA) had reached back to Hera from Domat al-Jundal. They were fully aware of all conditions and circumstances, they sent Hazrat Qayqah bin Umro (RA) and Hazrat Abu Laila (RA) towards two places by location and guided them to two different places and at the same time they came to Musikh from different sides. Khalid bin Walid (RA) was on third side, they attacked together from three sides.

They reached and took a stroll on the city at the same time. At the same time three attacks were shattered, due to attacks they did not get the opportunity to

handle, and they fled from the field instead of competing, then the Muslim soldiers started killing them. Their chief Hazil ibn Imran also escaped from the field. In this war, two Muslims were killed by mistake, who were lived in Musikh, their names were Abdul-Aziz Abi Rahim and Labid ibn Jarir. Later their blood money was paid out.

17. Victory of Al-Zamal

Hazil bin Imran escaped from Musikh after being defeated, he took refuge in Atab bin Flan in Al-Zamal. He was stayed in Bashar (place name) with very large army. Before reached the news of the end of Rabiya bin Bajer, Khalid bin Walid (RA) attacked on them from three sides. In this encounter, many people killed that number were never killed before and Muslims got many wealth as booty. Khalid (RA) had sworn in that they would have killed them in their homes. And then it happened. Khalid (RA) distributed wealth to Mujahideen and sent Khams to Hazrat Abu Bakr Siddique (RA) through Mibah bin Flan -Mazni with news of victory. (Tarikh Tibri)

18. Battle of Faradh

After the defeat in the battlefield of Musikh both leaders Hazil bin Imran and Rabiya Taghlabi went to Atab bin Usaid the ruler of Yaseer. There they were also gathering the army to fight against Muslims. Hazrat Khalid bin Walid (RA) was getting reports continuously.

Hazrat Qayqah bin Umro (RA) perused behind escaped leader Rabiya Taghlabi and Khalid bin Walid (RA) went behind Hazil bin Imran, both Mujahid reached Yaseer.

There they were informed that Bilal bin Uqbah has prepared an army to fight against Muslims at the place of Radhafah. From there, Khalid bin Walid (RA) immediately left for Radhafah. When the army of Bilal bin Uqbah suddenly saw the Muslim army over their heads, he and his men were frightened, and they took the path of escape, and all these were gathered on the border of Domat-al-Jundal at the border of Persia, Syria and Arab at the place Faradh and Radhab. Faradh located near the river Euphrates. The place was collected on Banu Taghlab, Banu Ayad and Banu Tamar. The Roman army was also present to help them on the other side of the river Euphrates.

Hazrat Khalid bin Walid (RA) also led his army to Faradh, and the Islamic army stopped beside the river Euphrates. The Roman army heard the news about the arrival of the Islamic army reached the border of the river Euphrates, he sent the message to the Muslims that you came across us by the river, or we come by passing through the river Euphrates to you. Hazrat Khaled bin Walid (RA) sent that you cross the river and come to this side. The Roman army started sending the message of the Muslims and started to cross the river Euphrates. Their army was ten times more than the army of the Muslims. The Muslim soldiers were very tired, Muslims engaged in constant without interruption. But they were full of spirit, passion and courageous. Fighting was very bleeding, when fighting started, a

bloody fight took place, in the battle Muslims was heavy on scale and many Roman soldiers were killed. All the bodies were scattered in the battlefield, and the Romans left the way to escape. The Muslims also defeated their enemy in Faradh.

Hazrat Khalid bin Walid (RA) stayed ten days in Faradh and on 25th Zuel-Qadah 12AH to the Islamic army led by Shajra bin al-Aghar and left secretly for Hajj. The secret kept going to his pilgrimage so that the enemy would not try to take advantage of his absence. The news about going to their pilgrimage has no one in their army except elites. This year Hazrat Abu Bakr Siddique (RA) also received the blessings of Hajj. He built Hazrat Uthman Ghani (RA) in his place as a vice where he himself had traveled for Hajj. Hazrat Khalid bin Walid (RA) did not meet Hazrat Abu Bakr (RA) in Hajj. Hazrat Abu Bakr Siddique (RA) told the pilgrimage of Hazrat Khalid bin Walid (RA) on his return of Medina. Hazrat Abu Bakr Siddique (RA) expressed his displeasure and heard of this kind of uncertainty. Because due to such incautiously enemy could create great problems for Muslims. Apart from this, Hazrat Khalid bin Walid (RA) had completely in contact with Hazrat Abu Bakr Siddique (RA), and there were letters between him and Khalid bin Walid (RA), he used to get guidance from Hazrat Abu Bakr Siddique (RA) in every way and Hazrat Abu Bakr (RA) also instructed him instantly. Hazrat Khalid bin Walid (RA) stayed in Hera up to Rabi al-Awwal 13AH. After returning from Hajj, he remained in Hera, and the surrounding areas that were near to succeed were conquered.

Hazrat Abu Bakr Siddique's (RA) letter to Hazrat Khalid bin Walid (RA):

You go to join Islamic army in Yarmouk. Beware! Unless you do not repeat the mistake what you did, and by the grace of Allah they are not besieging like you, and they cannot deal these difficulties like you.

O Abu Salman! Congratulations and sincerity fulfill your responsibilities, Allah will fulfill your promise for you. Egotism does not fit you, in such a situation you will be hurt and loss. Beware! You do not admire because of any of your actions, in fact, Allah is Gracious, and He is the One to reward him. (Tarikh Tibri)

11.3. Campaigns of Syria

11.3.1. Strategies and Conditions

Hazrat Abu Bakr Siddique (RA) spoke to people calling on the country's jihad and said!

Praise be to Allah and blessings and peace upon Rasool Allah (ﷺ). Remember everything is a purpose that achieves this purpose, it becomes a security, and Allah is sufficient for those who act for the pleasure of Allah. It is necessary to struggle against evil because the person can reach the destination only through the rectitude. Know that whoever does not believe it is not a religion, which does not expect a reward from Allah, there is no reward for him, and if intention is not correct. Look! The book of Allah has been described as a great reward for the jihadist from Allah, who reads the heart to dedicate him to this work. Jihad is the trade which

has been mentioned by Allah Almighty, and whoever does jihad, Allah protects him from humiliating and give honor him in the world and in the Hereafter.

Abu Bakr Siddique (RA) invited on Jihad to people of Makkah, who was eligible to compete with the Romans and wrote a letter to them:

بسم الله الرحمٰن الرحيم

From Abu Bakr Abdullah bin Abi Qahafa to the Muslim of Makkah and surrounding:

I am thankful to Allah that there is no god except Him, and I send blessings on the Prophet Muhammad (ﷺ).

You are informed that before that I have asked the Muslims of Medina to deal with their enemy and to conquer the country Syria. Now I write to you to show this order of your Lord as soon as possible.

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

March forth (in the way of Allah), no matter whether you are light or heavy, and carry out Jihad (struggle) in the way of Allah with your wealth and lives. That is good for you, if you were to realize. (Surah At Toubah - 41)

This verse is revealed for you people, so most of you should try to follow it. The one who will help Allah's religion Allah will help him, and whoever avoids the help of Allah, then Allah will be unaware of him. Walk as soon as possible to a paradise whose fruit is below

and which Allah has made for Mujahidin, Muhajireen and Ansar and those who walk on this path.
Wassalam

Hazrat Abu Bakr Siddique (RA), who had sent Hazrat Khalid bin Walid (RA) to the Syrian cities, after dealing with the execution. Because there was a constant threat from Syria. Due to the activities of Iranians, Hazrat Khalid Bin Walid (RA) was sent to the troubled areas to help the commanders there.

Hazrat Abu Bakr Siddique (RA), sent another Lashkar near the borders of Syria under the command of Hazrat Khalid bin Saeed bin Aas (RA). And they had instructed that until the orders of the war from Madinah, do not break the war. But if the enemy attack on you then the encounter is allowed. They were instructed to try adjacent tribes with them, but those who were first involved in apostacy should not be included. Hazrat Khalid bin Saeed bin Aas (RA) gathered an army in a few days to gather tribes. On the other hand, when the Roman King Hercules became aware of the Muslim army, he also started preparing his best. Hazrat Khalid bin Saeed bin Aas (RA) informed Hazrat Abu Bakr Siddique (RA) about the complete situation of the region and asked permission to fight so that the Roman army could not achieve so much power that their sudden attack harm the Muslims.

When Hazrat Abu Bakr Siddique (RA) got the letter of Hazrat Khalid bin Saeed bin Asas (RA), he served a lot of thought and considered necessary to send further assistance to the army present on the Syrian border.

Hazrat Abu Bakr Siddique (RA) getting the news of victory and achievements from different areas. Hazrat Khalid Bin Walid (RA) had significant achievements. Hazrat Ikramah (RA) and Hazrat Muhajir bin Umaiyah (RA) were successful in their campaign against the apostates. On the other side of the world, there was a lot of anger and hatred on the enemies for the Muslims. They were hesitant to attack the Muslims, all came to defensive positions.

Seeing all these conditions, Hazrat Abu Bakr Siddique (RA) gathered the special companions in Medina and said in front of them, while speaking!

Allah Almighty mercy on you. Remember that Allah Almighty has given us all the wealth of Islam. Included us in the nation of The Prophet Muhammad (ﷺ). We have given the perfect victory over all the faith and belief. Thus, Allah Almighty says, "I have perfected your religion for you; I have fulfilled your blessings on you and have chosen Islam for you." It is because of the fact that our Messenger of Allah (ﷺ) intended to jihad in Syria and wanted that there should be effort and courage, but Allah Almighty has called him to Himself, and now I make clear to you people I want to give a wish that I send a host of Muslims to Syria, because the Messenger of Allah (ﷺ) told me that "I have shown the earth." I looked at the east and west, the earth which was shown to me, will come to the land of my nation. So now you all agree and advise me what your opinion is.

All the companions who heard the speech unanimously answered that we are ready to do what

you order. Hazrat Abu Bakr (RA) was very happy to hear this because the passionate by Madinah was excellent. Then Hazrat Abu Bakr (RA) wrote a letter to the Yemeni people so that they should be included in Syria's campaign. In this letter you wrote:

بسم الله الرحمن الرحيم

From Khalifa-Al Rasool to Muslim of Yemen:

Assalam Alikum, who heard my letter. I am a servant of Allah, besides Whom there is no god other than Him. Allah Almighty has obliged the Jihad on Muslims and has always ordered them to be prepared to fight against the enemies, whether there is a shortage of warranty or disintegration or obligation.

Allah Says:

اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

March forth (in the way of Allah), no matter whether you are light or heavy, and carry out Jihad (struggle) in the way of Allah with your wealth and lives. That is good for you, if you were to realize. (Surah At Toubah - 41)

Jihad is an essential duty and its reward is so that it cannot be ascertained. I do agree the brothers for Jihad who are in front of me, I have prepared them for going to the Syria, and they have responded on my voice sincerely, are moving with pious intention.

O the men of Allah! Now it is your turn, you too, answer my voice, and take part in the duties that your Lord has been imparted on you. Allah Almighty protect your religion and guide your hearts and purify your deeds from evil and reward the Mujahideen and the Sabireen. Wassalam Alikum

When Abu Bakr Siddique's (RA) letter came to Yemen, they got ready immediately. They prepared a large army led by Hazrat Zuel-Kalah Humairi to leave Madinah for going to Syria. The tribes of the sides also joined this army.

Hazrat Abu Bakr Siddique (RA) gave Hazrat Ikramah (RA) a great army and departed from Madinah to Syria. Apart from this, a Lashkar led by Hazrat Umro bin Aas (RA) and directed that he should attack the Syrian side with the help of Hazrat Khalid bin Walid (RA) from the Palestine side. Hazrat Abu Bakr Siddique (RA) advised to Umro bin Aas (RA) while saying:

O Umro bin Aas (RA)! Keep your duty to Allah even open or closed position and be pleased with Him, because He knows all your good deeds and He see that those who have followed the good deeds are better than you. You too become among them, the one who works for the next world and your purpose is only the rituals, and do not try to know the secret of the people. Whenever encounter with the enemy is to be done with truth and do not show off the war. I advise you not to betray me in trust. If you do your own reform, then your advice will be better for you.

11.3.2. Battle of Ajnadeen

Hazrat Umro bin Aas (RA) was engaged in evacuating from Jordan fighting against Romans. He intends to meet the Islamic army. The enemy was pursuing them with all the preparation and tried to stir in the battle before Hazrat Umro bin Aas (RA) met his army. But Hazrat Umro bin Aas (RA) was completely awake and smart and knew very well to encounter in these situations is not in his favor, He had seven thousand soldiers and the number of enemies was in millions.

Hazrat Khalid bin Walid (RA), looking at the war situation, came to the conclusion that as soon as possible he has to meet the Lashkar of Hazrat Umro bin Aas (RA) and destroyed the Roman power by making a decisive battle with the Roman army. Thus, the position of the Islamic army will be strong, and the steps of Muslims in Palestine will go.

Otherwise, they stayed in their place and waited Hazrat Umro bin Aas (RA) to come and meet. They come here and compete with the Roman army who came out of Damascus for their encounter. Hazrat Khalid bin Walid (RA) preferred the first case, because in the event of dominating the Roman army in Palestine, the way to return to Muslims will be secure and their center will be strengthened. In such a situation they will be in a position to challenge the Roman army, and the enemy will feel vulnerable to it, then it will take place and its part will be involved in this work and the move Instead of defense.

Hazrat Khalid bin Walid (RA) travelled from Yarmouk to Palestine and sent the message to Hazrat Umro bin Aas

(RA), that they should continue to move from the Roman army after being deceived. Even the Lashkar of Hazrat Khalid bin Walid (RA) will be there and then attack on the Roman army together. Hazrat Umro bin Aas (RA) came to Ajnadeen. And the army of Hazrat Khalid bin Walid (RA) reached there, now the number of Muslim armies has thirty thousand. Hazrat Khalid bin Walid (RA) arrived at a very reasonable time with his army and a strong battle was fought. Due to the military skill of both the Muslim commanders, the Muslim started to conquer the field. The Muslims stirred the Roman army and reached their General and finished him. After the death of General, the Roman army lost courage and fled from various directions.

In Syria, there was the first encounter between the Muslims and the Romans. When the news of defeat of roman reached to Caesar, he realized the sensitivity of the situation. Hazrat Khalid bin Walid (RA) wrote the letter giving the news of victory while addressing Hazrat Abu Bakr Siddique (RA):

To Khalifa-al Rasool from the open sword Khalid bin Walid (RA):

Assalam Alikum! I proclaim the praise of Allah, besides Whom there is no god but Him.

later!

O Siddique (RA)! I am giving you the news that we got up with the polytheists. they gathered a large army in the Ajnadeen. Raise their cross and books. Swear of God that we will end Muslims by eliminating or removing ourselves from our country. Will not escape from the field. We too trusted Allah and devoted

ourselves to them. We wandered from the spears, then we took the sword and fought against them in every valley, field and in the way. I thank Allah that He overtook his religion. Humiliated the enemy and acted well with his friends.

والسلام علیکم و رحمة الله و برکاتهٗ

When this letter came to Hazrat Abu Bakr Siddique (RA), he was very happy and said. All praise is for Allah, Who gave victory to the Muslims and cooled my eyes with it. (Fatuh Al-Sham-Balazdi)

After this, another army was developed, led by Hazrat Yazid bin Abu Sufyan (RA) and ordered them to be attack on Damascus. Hazrat Abu Bakr Siddique (RA) said to him, while advising them!

O Yazeed! Your relatives are very much, and you might prefer these relations in the Emirate and that I am worried about you. The Prophet (ﷺ) said: "Whoever is a member of the affairs of the Muslims and makes wealth in the Muslims by virtue of the obligations of Allah, the curse of Allah is made on such a wealthy person." Allah will not accept any charity and effort of such a rich person. Even he will put him in hell and the one who has helped someone from his brother's property, then he will curse Allah. Invite people to believe in Allah.

A Lashkar sent headed Hazrat by Abu Ubaidah bin Jarrah (RA) to Homs for invading Homs. At the same time, Hazrat Sharjeel bin Hasnah (RA) also returned to Madinah by conquest of Iraq. Hazrat Abu Bakr Siddique (RA) prepared another army with the

surrounding tribes and handed over its command to Hazrat Sharjeel bin Hasnah (RA) and ordered him to attack on Syria from Jordanian side.

Hazrat Abu Bakr Siddique (RA) advised to Hazrat Sharjeel bin Hasnah (RA)!

"Go to Khalid bin Saeed (RA), and take care of whatever is right over you, as you liked this thing in this period." He come in the front of you as a Governor and know what your right over him is". You have been aware of him in Islam, and he was a Governor when the Holy Messenger (ﷺ) deceased. And I also kept him, Governor. Now I thought that I was depriving him that his dismissal was better for his religion and I am not jealous to anybody else's authority. I have given the authority to Khalid (RA) in the army. Choose what he chose, and he chose you without his non-preference and preferred you for this responsibility than your cousin. When you are looking for any order for which you need some advice, you will receive admonition and good help from Abu Ubaidah bin Jarrah (RA), Muaz bin Jabal (RA) and Khalid bin Saeed (RA).

Hazrat Abu Bakr Siddique (RA) in this way, prepared his full-fledged tactical strategy to attack on Syria. Hazrat Abu Bakr Siddique (RA) prepared the army and ordered that to gather at the place of Jaraf outside Madinah.

Then Abu Bakr Siddique (RA) went there and say see off them with prayers and remembrance! Allah bless you, remember! Everything has a goal that has achieved this goal, it has succeeded. The person who does any work for Allah Almighty Himself became his

guarantor. You should do your work with effort and struggle because no achievement can be reached without completing any effort.

Remember! The person who does not believe is not entitled to be called a Muslim, who does not receive any reward for not doing for the reward. The work which does not include good intentions is not work. In Quran, the good news of great reward has been given to the people of Jihad in the path of Allah. But for a Muslim, it is not appropriate that he should make the reward only for himself. It is a trade to jihad in the path of Allah, which Allah has issued for believers. The person who adopts this, Allah protects him from anger and gives honor to both in the world and hereafter. According to Abu Bakr Siddique (RA) directives to Islamic Lashkars, they started reaching Syria.

11.3.3. Roman warfare preparations

According to the guidance of Hazrat Abu Bakr Siddique (RA) Muslim army started reaching to its own places. All Islamic forces were in full contact with each other. At the same time Romans were not unaware of them, they were getting all the information about the transportation of Muslims. Hercules gathered all his commanders and advised them. He gave war-related instructions. He prepared the army with four famous Generals. He also had his brothers Tazaraq and Theodore. They had a lot of achievements in the war of the Romans with the Iranian. They were very brave and experienced soldiers. He sent Tazaraq with the army of nine thousand to fight against Hazrat Umro bin

Aas (RA). Tazaraq could not stand against Muslims as per Hercules expectation and he was defeated. For the encounter with Abu Ubaidah bin Jarrah (RA), Hercules sent the sixty thousand soldiers under the command of Faqar bin Sator.

Similarly, for Hazrat Sharjeel ibn Hassanah, he sent commander Raqis with fifty thousand soldiers towards Jordan. And for Hazrat Yazeed bin Abu Sufyan (RA) sent Jarhah bin Nozar with forty thousand soldiers to Damascus. In this way, in fight against Muslims, Hercules sent the army of two hundred and forty thousand men with four commanders that was several times more than Muslims in arms and war. While the total number of Muslims army was about 30,000.

11.3.4. Consultation for War

Muslims consult for the encounter after knowing the number of Romans and decided that instead of fighting separately, it would be better to fight together with the Romans. Rather than having a place together, the Romans will not be able to compete despite being more in numbers. Hazrat Abu Bakr Siddique (RA) was informed about a large number of enemy soldiers and his adversaries in a situation and waiting for his orders. Hazrat Abu Bakr Siddique (RA) allowed all four commanders to fight together and wrote to them.

Become an army together and get united and fight against the enemy. You are helper of Allah, a person who is helper of Allah, Allah will help him. But whoever

refuses it, Allah will leave him. Abstinence from your sins. Allah is your protector and defender.

All four Islamic commanders gathered together at the place of Yarmouk after mutual consultation.

Abu Ubaidah bin Jarrah (RA) wrote a letter to Hazrat Abu Bakr Siddique (RA) about the current situation.

Hazrat Abu Bakr Siddique (RA) replied the letter:

بسم الله الرحمن الرحيم

Your letter received in which you wrote that the enemy is ready to fight against you. Their king has promised to send such a large army, which is difficult to accommodate in that land.

By Allah! Due to your presence in Syria the land of Syria become narrow for Caesar and his army despite its alliances. By Allah! I hope you soon get out the Caesar from his center Antakya (Antioch). You spread your soldiers in villages, towns and agricultural areas, and hit the Romans by plundering them and snatch their food stuff.

Do not do any action in big cities until I do write from here. If the enemy moves to fight you, then you too go to fight and pray to Allah to overcome you. I will send twice or thrice as much as they reach. Thanks for Allah, neither you are less in number nor your weak. I could not understand why you're so hesitant of fighting them. Allah will surely succeed you on the enemy. He wants to test you, what you practice. You should have a good deal with Umro bin Aas (RA). I have advised him to offer you the right advice, he is an experienced and submissive men. "Wassalam"

Abu Ubaidah bin Jarrah (RA) said to his companions:

O people of Allah! Help Allah's religion, Allah will help you and keep you firm. Surely the promise of Allah is true.

Servants of Allah! Help Allah's religion, Allah will help you and keep you steadfast. Surely Allah's promise is true. O Muslims, be patient. Patience is the means of attaining salvation and the pleasure of Allah, and it removes humiliation. Don't retreat from your ranks. Do not advance even a step towards them, do not take the initiative in fighting the enemy. Aim the spears at the enemy and protect yourself with the shield. Maintain silence, remember Allah Almighty in your heart. Until I command you to fight. (In-Sha-Allah)

Muaz bin Jabal (RA) moved forward and advised to their soldiers! O Quran holders! O saver of the book of Allah! O guide the truth to the right path! The mercy of Allah and victory in its war is not achieved only by desire. Allah Almighty gives forgiveness and great mercy only to the truth.

Do you listen Allah's saying:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ
كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ
كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

Allah has promised those of you who believe and do good deeds that He will certainly make them (His) vicegerents in the land, as He made those before them, and will certainly

establish for them their religion which He has chosen for them, and will certainly give them peace in place of fear in which they were before; (provided that) they worship Me, ascribing no partner to Me. And those who turn infidel after that are the transgressors.

(Surah Al Noor - 55).

Allah bless you, be ashamed of your Lord that He may see you running away from the enemy while you are in the power of Allah. There is no refuge to you except Allah, and there is no god except Him.

Then Umro bin Aas (RA) went forward and said:

O Muslims! Take care your eyes, keep sitting knees, sit tightly, when you attack the enemy, loose them till they come to the target of snatches and then jump on them like a lion. By that Almighty! Who likes the truth and proposes a reward and does not like lies and punishes liar. Returns the number of good deeds. I have heard that the Muslims will conquer soon, the townships, the forts, so should not be afraid of their number. If you compete with them, they will scatter like birds.

Then Hazrat Yazid bin Abu Sufyan (RA) came forward and said:

O Muslims! At this time, you are in a state of Persia, separated from your family and Amirul-Mominin far from your land, and you are standing in front of an enemy those are very high in numbers and is very harsh against you. They are in their country with children, goods and their people. Allah will save you from this

time, and you will receive the pleasure of Allah, when you are behaving with patience and perseverance. Protect yourself from your sword. Support each other, this is a refuge for you. Then he went to the women and gave some instructions and advice to them, then returned and said to the Mujahidin!

O Muslims! The thing you are observing is came.

Listen! This is Prophet (ﷺ) and Paradise in front of you, and you are in front of devil and hell.

Hazrat Abu Hurairah (RA) said to the people, "People!" Go to your Lord in the Jannat-e-Naeem and virgin of paradise. Your place is the most beloved and favorite place to Allah that you have today. Get informed! Saberian's (patient bearer) have highest position.

(Al-Badayah wa Al-Nihayah)

11.3.5. War of Yarmouk

The four Lashkar-e-Islam were gathered in Yarmouk, when it was reported to Hercules, he also ordered all four commanders to gather together in Yarmouk. All four Roman armies gathered in a deserted area close to the fountain of Yarmouk, in an oval ground the mountains were on their sides. This wide range of army consisted of two million and 40,000 Romans in the field. Romans were considered this place very safe, but they did not realize that they were shocked in a narrow place due to the mountain on three sides and one side of the spring and Muslims sitting on the way, Muslims sat down there. Thus, with the help of Almighty Allah

and wrong Roman strategy, their army surrounded Muslims.

When Umro bin Aas (RA) saw this situation, he glad to know that the Roman army has surrounded and he said that surround army hardly save by the siege army.

The place where the Roman army was encamped to fight the Muslims made it difficult for them to advance and attack the Muslims. Whenever the Roman army came forward to attack the Muslims, the Muslims would have attacked it and they would have been forced to retreat. For this reason, the Romans were not able to attack the Muslims despite being in large numbers. On the other hand, the Muslims were not advancing towards them due to their large numbers. Two months passed in this condition. Neither side was able to win. The Muslim commanders reported this situation to Hazrat Abu Bakr Siddiq (RA).

1. Khalid bin Walid (RA) appointed as Commander-in-chief

Hazrat Abu Bakr Siddique (RA), who sent a letter to Khalid bin Walid (RA), expressed after a lot of consideration, he was at Hera that time. Hazrat Abu Bakr Siddique (RA) said!

"Leave your subordinate Musannah bin Harissa (RA) with half the army, making responsible for Hera province, and join the Islamic army in Yarmouk on Syria." Get up and take the position of Commander-in-chief of all the Islamic army there. They are confined to the enemy and they see you from the grace of Allah,

leaving the enemy their courage and you bring your army out of the enemy's besieging.

O Abu Salman! I congratulate you on your sincere and happy fortune to accomplish this mission. Allah is your protector and defender. You should not be prided in your heart, because the perception of pride is harmful and unhappy. Do not get rid of your work. The only bounty is Allah, and He is the All-Mighty, the All-Wise.

On the other hand, Roman army commander Tazaraq also informed the king Hercules about his war against Muslims. Hercules departed to help the Syrian people, led by a great leader Bahan.

Hazrat Khalid bin Walid (RA), after receiving the order of Hazrat Abu Bakr Siddique (RA), ten thousand soldiers left with Hazrat Musannah bin Harissa (RA) and took ten thousand army with him. He was accompanied by elite companions. This campaign was very difficult, it could have taken a long time. Therefore, Hazrat Khalid bin Walid (RA) threatened that in his absence Iranians could not take advantage of the enemy's opportunity in Hera, so he sent weak men and women to Madinah so that if the Iranian people did any evil. So, these women and children should be protected from them. Then Hazrat Khalid bin Walid (RA) turned towards Syria.

Hazrat Khalid bin Walid (RA) reached Adak, near the border of Syria. He attacked them, besieged them and then reconciled and freed them. Then turning towards the Tadmor, the people of the city got down and asked for compromise. He also reconciled them. Then, from there, they reached Qartiyn, fought with them and won the victory, then turned towards the Huareen

and reached the place of Sania and cast his flag there. This flag was from the Messenger of Allah (ﷺ), that name was " Aqab ". The reason for this place was called "Sania al-Aqab ". When he passed through Azra (place), he also took hold of it and got plenty of wealth from Ghassan as booty. Then came from the east of Damascus. The companions were engaged in the war there, the ruler's authority reconciled and handed over the city to the Muslims. It was the first city to praise to Allah that the Muslims conquered in Syria. Hazrat Khalid bin Walid (RA) sent wealth derived from Ghassan through Bilal bin Harris Mazni (RA) to Hazrat Abu Bakr Siddique (RA) in Madinah. Then Hazrat Khalid bin Walid (RA), Abu Ubaidah bin Jarrah (RA), Mursid (RA) and Sharjeel (RA) went to Umro bin Aas (RA). Romans were pursuing him, then happened encounter in Ajnadeen. (Al-Badayah wa Al-Nihayah)

On the way many people of tribes tried to resist, but he turned them back to Yarmouk. During this time the military help was also reached for the Romans. The Roman number of soldiers were more established. Before reaching Hazrat Khalid bin Walid (RA) in Yarmouk, there was snatch but there was no big encounter, that period passed three months. Hazrat Khalid bin Walid (RA) inspected all the fierce wars as soon as he arrived in Yarmouk and prepared a strategy of decisive warfare. He gathered all the Islamic army and divided it into 48 battalions and said:

Our enemy is in a large number and it is proud of the majority of its numbers, in the same way it is appropriate that we distribute in order to show the enemy more than the actual.

After that, Hazrat Khalid Bin Walid (RA) formed forty-eight group each of one thousand soldiers and set an experimental and brave commander on each group, besides keeping a small battalion with him. Give instructions to each battalion commander and their duties. Hazrat Khalid bin Walid (RA) also set the Islamic forces of (Qalb) main force, (Memena) right wing and (Maysarah) left wing. And even set them heads.

Therefore, set up the main force in eighteen battalions appointed Abu Ubaidah bin Jarrah (RA) as the chief and Amin of all the groups. Hazrat Ikramah (RA) and Hazrat Qayqah bin Umro (RA) were also appointed in the main force. The commander of ten battalions of right wing was Sharjeel bin Hasnah (RA), and for ten battalions of left wing posted Hazrat Yazid bin Abu Sufyan (RA). Hazrat Khalid Bin Walid (RA) appointed a separate leader of every battalion, who used to be superior in bravery, courage, and understanding. The leaders of these forces were under the control of Mamena, Maysara and the Qalb on their own and were bound to obey them. Hazrat Khalid Bin Walid (RA) prepared his war strategy in the field of battle as a specialist. After deploying the positions at Mamena, Maysara and Qalb, he also set up every ruler of the special brave warriors and led the leadership of one group to Hazrat Ghayas bin Aythim (RA).

2. Starting of the regular War

The way Khalid bin Walid (RA) was aligned the Islamic army, the encouragement of the Muslims increased greatly, and there was anxiety in them, and they did

not care about numerous of the Romans. The passion of martyrdom and began waiting for the command to fight the Romans. On the other hand, the Romans army was also aware of the preparation of the war of Muslims against them. They knew that Hazrat Khalid bin Walid (RA) has taken the command of the Muslim army for war and has been complete readiness by the army. The leaders who had previously known the Hazrat Khalid bin Walid (RA) Walid (RA), had been aware of Hazrat Khalid bin Walid's (RA) ability to combat warfare, bravery, and experience. They knew that Hazrat Khalid bin Walid (RA) is a General who was said to have no idea what strategy he is now going to do.

When combat preparations were completed from both sides, a Lashkar of 40,000 soldiers attacked the Muslims. Hazrat Khalid bin Walid (RA) was also ready for the attack, so he went ahead with the courage of his brave companions. Jarbah, a Roman ruler, had heard a lot of testimonies and bravery about Hazrat Khalid bin Walid (RA), so he wanted to meet him.

Consciously, Roman commander Bahan ordered Jarbah to attack the Muslims with his army. When the Jarbah came in field of war, he considered this opportunity to asked Khalid bin Walid (RA) to do something. Hazrat Khalid bin Walid (RA) came forward, and he made a few questions about Islam. Khalid bin Walid (RA) responded to his questions in a very beautiful way.

Jarbah: "Have you ever taken a sword from the sky on your Prophet (ﷺ), which He has given you, to whom you drive and defeat the enemy?"

Khalid (RA): No.

Jarbah: Why your name is "Saifullah"?

Khalid (RA): Allah has revealed to us our Prophet (ﷺ). He has invited us. We did not listen to him. We have not heard and we all were away from him. Then some of us have confirmed the Prophet (ﷺ) and followed him and some of us rejected the Prophet (ﷺ). Then Allah guided us. We pledged allegiance to him. He (ﷺ) told me! You are a sword from Allah's swords which Allah has drawn on the polytheists. Prophet (ﷺ) prayed for me for victory and honor. That's why my name is Saifullah. I am the stiffest among the Muslims on the polytheists.

Jarbah: What do you invite?

Khalid (RA): We give invitation of witness the blessings of Allah and the Messenger of Allah (ﷺ),

Jarbah: Those who do not accept this invitation.

Khalid (RA): See: If they pay Jizya and we will protect them.

Jarbah: And who is not willing to give Jizya.

Khalid (RA): We will fight against them.

Jarbah: What will be the place to accept your invitation today and enter this religion.

Khalid (RA): It is our only place in what Allah has assumed for us. Elites and ordinary person or sooner or later all are equal.

Jarbah: What will be reward if anyone enter today in your religion, will reward like you people.

Khalid (RA): Yes, but more.

Jarbah: How will they be equal to you, even though you have done this in the surpassing.

Khalid (RA): We accepted this religion and pledged allegiance to our Prophet (ﷺ), while he was alive among us. The Prophet (ﷺ) told us the news from sky and shows miracles to us. You people did not observe what we have observed and you have not heard the majesty and arguments, so whoever among you is sincerely devoted to religion, it is better than us.

Jarbah: O God! You are telling the truth, are not you deceiving?

Khalid (RA): By Allah! I have spoken the truth to you and Allah is witness to the question you have asked.

Jarbah: By Allah! I have told you the truth and Allah is witnessing what you have asked.

After hearing this, Jarbah turned his shield and went with Khalid (RA) and said: Teach me Islam. Khalid (RA) brought him to his tent. He ordered him to bathe and read two rak'ah prayers.

There was a discussion between Hazrat Khalid bin Walid (RA) and Jarbah that the Romans attacked the Muslims to help the Jarbah, Muslims has to be back in

a hurry. Seeing this, Hazrat Ikramah (RA) who was leading his head standing in front of Khalid bin Walid's (RA) tent. He came to see the Muslims striving back and talked to the people! I have been fighting with a holy person like the Messenger of Allah (ﷺ) in every field (before Islam), will you run away from the fear of people today? By Allah! This can never happen. With that, he turned to his companions and spoke. come on who is one who pledges allegiance to death?

The sound of his boiling voice shook the Muslims. His son Umro bin Ikramah, Harris bin Hisham, Zarar bin Azwer and four hundred other Muslims pledged allegiance on the hand of Hazrat Ikramah (RA). Ikramah (RA) attacked the Romans so strongly that Roman could not be able to fight and their steps were overturned on their hearts.

Another important thing was that the Roman leader Jarbah was very impressed with the discussion of Hazrat Khalid bin Walid (RA), and he accepted Islam and then joined the war by Muslims. Hazrat Miqdad (RA) had been given the responsibility of Qari, who was reciting the verses of Surat al-Anfal, keeping the hearts of Muslims warming. Muslims were on the rise in the height. Women were also participating in the war and showing the essence of bravery. Abu Sufyan's daughter, Hazrat Jawayria (ra), also showed the essence of bravery. Abu Sufian (RA) was also present in the fight. The people used to read rajas (poetry) loudly to zeal the people.

Allah Almighty! You are the supporters of the Arab and the helper of religion. Your enemy supporters of Romans are supporters of the Shirk. Or Allah! Today's

war is just for sake of your name. Or Allah! Help your servants.

The war was on its rise, despite its huge number of Romans, there was no success. There are examples of the Muslim soldier's bravery, how they were fighting. Romans was very tired of fighting with Muslims and their passion was becoming cool, and the quality of despair and misery was overtaken. They could not stay in front of Muslims more and they started to be backward and fled to the back, but there was no way to escape on their back, there was a valley of Waqusah and darkness in the night. Many soldiers were killed to fell in it. There were many killed in the water drowned during running on other sides. Those who left in the field were killed by the sword of Muslims, in this way one million thirty thousand people of the Romans were killed in this battle and the number of Muslim martyrs was about 3,000. Hazrat Khalid bin Walid (RA) captured the tent of the Roman Army Commander-in-chief.

Their commander-in-chief Bahan escaped from the battlefield, while Hercules's brother and his commander were killed in battle, many of their chiefs were also included in the battlefield, Fiqa bin Nastor was also killed in this war. The Romans were completely defeated in the war. The field was empty from the Romans, their bodies were scattered on the ground.

Hearing the news of the Roman defeat, Hercules escaped towards Homs. Jarbah, a leader of the Roman army, became Muslim on the hand of Hazrat Khaled bin Walid (RA) in the battlefield, he started fighting from the Islamic army side and martyred. Ikramah bin Abu Jehl (RA), Umro bin Ikramah, Aban bin

Saeed, Umro bin Saeed, Tufail bin Umro, Habbar bin Sufyan, Samah bin Hasham, Hasham bin Al-Aas martyred in this war.

When Yarmouk's war ended, Muslims turned Jordan and conquered it soon.

11.4. Iraq's situation

Due to the moving of Hazrat Khalid bin Walid (RA) to Syria, the situation in Iraq was very delicate that Iranians wanted to took benefit from the situation. The Iranian commander Bahan Jaduyah developed a big army that Muslims should be removed from Iraq in absence of Hazrat Khalid bin Walid (RA). Hazrat Musannah bin Harissa (RA) used to understand the nature of the occasion, with ten thousand soldiers. They thought that they should go ahead of Hera and fight against the enemy so that they should be overawed. Hazrat Musannah bin Harissa (RA) set the army new arrangement. He sent two of his brothers Masood and Muainah to commanders of right and left wings and moved to the way to Babylon. He got a letter from emperor of Iran in which he wrote!

An Iranian army has been left to compete with you; of course, they are chicken breeders and pigs' grazers, but they going to kill you the dead and will remove you well.

Hazrat Musannah bin Harissa (RA) wrote the reply to this letter at the same time and sent the emperor to Iran. This letter was written in!

From Musannah bin Harissa to Shaherbaz!

Your condition is not different from these two conditions, that you are rebellious, it is harmful to you, and it is beneficial for us or you are liar and you know that in the eyes of Allah and His servants, worst of them are false kings. From your letter we have come to know that now you have become compelled to get other people in order to send us in front of the birds' breeders and pigs' grazers. Thank Allah, He has turned back on your deceit and you have been forced to get help from the birds' breeders and pigs' grazers.

Hazrat Musannah bin Harissa (RA) reached near Babylon and encamped 84 Km from Midian to a high position in the ruins of Babylon. The Iranian army also came there, there was a strong war in both the army and the Muslim army fought with great courage and fierce warriors, and the Iranian also fought against them, but they did not tie in front of the Muslims for long and their steps were overtaken. And they ran away from the battlefield. The Muslims achieved victory in the war, they pursued the Iranian army till Madain, and then Hazrat Musannah bin Harissa (RA) came back to Hera.

11.5. Iran's situation

The Iranian emperor got news about the defeat of Iranians in Babylon, and he was very sad, and he suffered from this shock and died in a state of fever. After his death, his daughter Dakht-Zanan was on throne. But in palace conspiracy started and they

were divided, in which resulted the daughter of Kisra replaced Sabur Bin Sheherbaz as Emperor. His assistant was Almahamzad bin Bandwan. He told Sabur to marry me from Kisra's second daughter Azar-Medakht. He approached the application and marry her with Farakhzad. The Azar-Medakht was not happy with this marriage. Azhar-Medakht called Siadkhush. It was a great alien killer. She talked about this matter. He said that if you do not like him, you do not express your anger and invite him to stay with you. So, Azar-Medakht did the same thing, and Sabur called Farakhzad and sent him to bed room of Azar-Medakht. On the other hand, Siadkhush was ready. When Farakhzad entered the Azar-Medakht's room, Siadkhush went ahead and killed him and killed his colleagues and guards. After graduating this, he brought the Azar-Medakht to Sabur and killed Sabur with his colleagues. The plot of assassination was made by the daughter of Kisra Azar-Medakht and became a queen after her husband and King's assassination.

There were some conspiracies in the palace in Iran, but their chiefs and commanders were preparing for the war against Muslims. Musannah bin Harissa (RA) was not unaware he also prepared fully to encounter Iranians. Hazrat Khalid bin Walid (RA) had gone to Syria and there was no chance of immediate assistance from Madinah.

In these circumstances Hazrat Musannah bin Harissa (RA) wrote a letter to Hazrat Abu Bakr Siddique (RA). But the letter had not been answered for a long time, the sensitivity of the situation was increasing, so Hazrat Musannah bin Harissa (RA) considered himself to be

visit Madinah and meet Hazrat Abu Bakr Siddique (RA) personally.

In this sense he made Bashir bin Khazima his deputy and departed to Madinah. Hazrat Abu Bakr Siddique (RA) was very ill when Hazrat Musannah bin Harissa (RA) reached Madinah. Hazrat Abu Bakr Siddique (RA) talked to Hazrat Musannah bin Harissa (RA) a few hours before his death. He was listening all his words with great gratitude and then Hazrat Abu Bakr Siddique (RA) pointing to Hazrat Omar Farooq (RA) and spoke!

Omar (RA) Listen to me carefully and follow it. After my demise, you must step forward the army with Musannah bin Harissa (RA) as soon as possible. Do not let any trouble mislead you by the commandment of the Lord. You saw what I did after the Messenger of Allah (ﷺ). Even though Muslims were in a tremendous trial. If at the time if I would delay the command of Allah and His Messenger (ﷺ), and show weakness, not only Madinah would have been burnt to the flaming of fire but Islam would also be in danger. When victory over Syria would qualify and then return back to Iraq people. Because they can perform well in Iraq and their heart is also in Iraq.

Hazrat Omar Farooq (RA) promised to follow the request of Hazrat Abu Bakr Siddique (RA), and when Hazrat Omar (RA) leave, Hazrat Abu Bakr Siddique (RA) asked to Allah, prayers by raising hand in the Divine.

O Allah! I have chosen my Caliph Omar (RA) after me, I have removed the danger of misery and sedition of Muslims. What I have done to improve the Muslims is

well in the hearts. Knows I have also taken the opinion of Muslims, and one of them is the strongest and most likely to be the Muslims. So, keep my Caliph him. They are your slaves, and they have their foreheads in your hands, and make their people righteous, and make them the best Caliph, and make Omar (RA) the best of the tradition.

After the demised of Hazrat Abu Bakr Siddique (RA), Hazrat Omar Farooq (RA) sent a Lashkar to Iraq with Hazrat Musannah bin Harissa (RA).

(Tabqat Ibn Saad, Tarikh Islam)

12.0. Fidak and last days

12.1. Fidak's land

Fidak is an area of Khyber, it has palm gardens and springs. This area infidels handed over to the Muslims without fighting. The Prophet (ﷺ) used to do the income of this land only on his personal and family expense. And also, were giving some of it to all Banu Hashim. The service of hospitality of king's ambassadors was also the same income. It also helped the poor and orphans. Jihad goods swords, horses, etc. were bought from it, and the attributes of Ashab-e-Suffah were also fulfilled. (Sannan Abu Daud)

Imam Bukhari (ra) with his authority narrated from Hazrat Ayesha Siddiqah (RA) that Hazrat Fatima Az-Zahra (RA) and Hazrat Abbas (RA) came to Hazrat Abu Bakr Siddique (RA) was asking for the land of Fidak and the portion of the Prophet was in Khyber. Hazrat Abu Bakr (RA) said to both of them: I heard the Messenger of Allah (ﷺ) saying that I do not have the inheritance, the one who left is the charity.

لا نورث ما تركنا صدقه

The Messenger of Allah (ﷺ) used to get the share for his needs from his wealth for his financial expenses, he would be same liked and there would be no change in it. In another narration, he said: I have heard that the prophets do not inherit anybody, but I will fulfill their expenses which the Prophet (ﷺ) used to do.

By Allah! I will do everything on which the Messenger of Allah (ﷺ) has acted. (Masnad Ahmad bin Hanbal)

Hazrat Ali (RA) came to Hazrat Abu Bakr Siddique (RA) and said, "O Abu Bakr! We admit your virtue and superiority and mentioned Abu Bakr's (RA) relationship with the Holy Prophet (ﷺ) and mentioned his rights.

Then Abu Bakr Siddiq said, "By the Lord my soul is whose occupation, the relative and relationship of the Prophet (ﷺ) is more delightful than my family."
(Sahih Bukhari)

In Sahih Bukhari, Hazrat Ayesha Siddiqah (RA) narrated that Hazrat Fatima (RA) said, "The Messenger of Allah (ﷺ) got the booty from Fidak and Khyber in Madinah, whatever is remaining give to me. Hazrat Abu Bakr (RA) said, the Messenger of Allah (ﷺ) said we do not inherit the inheritance which left is charity. However, all family of Prophet Muhammad (ﷺ) may fulfill their needs from this money. I cannot confess the Messenger of Allah (ﷺ) in charity. As it was in the life of Prophet (ﷺ), I will do this, and I will do what Prophet (ﷺ) did.

Mentioned in Masnad Ahmad that Hazrat Fatima (RA) said! "You are better aware of what you have heard from the Messenger of Allah (ﷺ).

"The Messenger of Allah (ﷺ) used to take for Hazrat Fatima (RA) and used to distribute it to the charity and the Mujahidin's rituals were provided from it. Hazrat Abu Bakr (RA) said, "I make a witness to Allah that I will do the same as the Messenger of Allah (ﷺ) used to do, hearing this Hazrat Fatima (RA) was pleased."

(Sereh Nahaj al-Balaghah-Kamaluddin)

Imam Zaid Shaheed (Zaid bin Ali bin Imam Hussein) says that by Allah! If this matter (Fidak) comes in front of me then I too would have decided that Abu Bakr Siddique (RA) decided. (Hadedi Sereh Nahaj al-Balaghah)

"This is the fact that in the heart of the Prophet's (ﷺ) family, there was no malice, jealousy enmity, hatred, or hostility. Otherwise, they do not confirm the fact that Hazrat Abu Bakr Siddique's (RA) decision is also on any stage of decision-making. Where there is enmity and contradiction, every single party is opposed to the other's oppression and other circumstances. There was no any evidence found after this incidence.

12.1.1 Some clarifications

In some narrative, Hazrat Fatima al-Zahra (RA) asked Hazrat Abu Bakr Siddique (RA) heritage, observing all these narrations shows that Hazrat Fatima (RA) has refused to pay the right to inherit on the specific nature as a heritage. It is easy to say that Hazrat Fatima (RA) is considered as inherited as the Prophet's Messenger her rights.

As Prophet (ﷺ) said!

لا نورث ما ترکنا صدقه

The caliphate had asked for the right and the Caliph of time has the narrations that Rasool Allah (ﷺ) said! We do not leave the inheritance which is charity. In this case there is evidence of self-determination:

1) First, it is mentioned in the narration that Siddique Akbar (RA) says that

یاکل آل محمد من ھٰذا المال ۔۔ الخ

Family of the Prophet (ﷺ) will eat from this desired material.

2) Siddique Akbar (RA) says that I will definitely continue to act like a prophet (ﷺ).

(لا عملّن فیما بما عمل فیھا رسول اللّٰہ ﷺ ۔۔ ال)

And the real thing is that the Messenger of Allah's (ﷺ) act, It was for giving the rights, not to stop the right.

3) Third that Siddiq Akbar (RA) is swearing to oath that the prophet's relationship and relative relationship is dearer to me than my relationship.

(و اللّٰہ لقرابۃ رسول اللّٰہ ﷺ احّب الّی من قرابتی)

And it is obvious that in the case of the rights of the relatives of Rasool Karim (ﷺ), they can be bearing fruits and honest in their own way, nor can it be true to destroy the right of others.

All Islamic world admits that Hazrat Abu Bakr Siddique (RA) was true and sincerely in his duty to fulfill his promise, then he has given the title of Siddique Akbar (RA).

12.1.2. Heritage of the Prophets (AS)

After the general pledge of allegiance, all the Umahat-al-Mominin (RA), wanted to make Hazrat Uthman Ghani (RA) an ambassador and send to Hazrat Abu Bakr Siddique (RA) and ask for inheritance. When Hazrat Ayesha Siddiqah (RA) aware about their intention, she said to them! "Do you not afraid of Allah." You don't know Rasool Allah (ﷺ) used to say that the inheritance in my wealth will not continue, which will be leaving anything for the charity. By listening this, all the wives of the Prophets (ﷺ) were silent and Hazrat Abu Bakr Siddique (RA) did not have to make any decision. (Sahih Bukhari)

It is narrated from Abu Darda (RA) that the Messenger of Allah (ﷺ) said:

(ان الابنياء لم يورثوا دينارا و لادرهما و رثوا العلم فمن اخذها اخذ بحظ وافر)

The Prophets (ﷺ) are not the inheritors of Dirhams or Dinars but they make the heirs of knowledge, therefore whoever acquires knowledge has achieved the complete part. (Sannan Tirmizi)

It is narrated from Abu Darda (RA) that the Messenger of Allah (ﷺ) said:

ان العلماء ورثة الانبياء

Indeed, scholars are the inheritors of the Prophets.

(Sanan Ibn Majah)

Ummul-Mominin, Hazrat Ayesha Siddiqah (RA) says! Hazrat Fatima (RA) and Hazrat Abbas (RA) came to Hazrat Abu Bakr Siddique (RA) and asked for the inheritance of Prophet Muhammad (ﷺ), a part of the Fidak and Khyber lands. Hazrat Abu Bakr Siddique (RA) said. I heard from the Messenger of Allah (ﷺ) saying:

لا نورث ما تركنا صدقة و انما يأكل

آل محمد من هٰذا المال)

"I have no inheritance, whatever is left is charity."

Indeed, family of the Prophet Muhammad (ﷺ) will use from this wealth. By Allah! Relationship of the Prophet (ﷺ) is more beloved me than mine.
(Al-Bukhari 6726)

Hazrat Abu Bakr Siddique (RA) said that I used to do what the Messenger of Allah (ﷺ) used to do. I will definitely If I leave anything out of it, then I will go astray. (Sahih Muslim 1789)

Qazi Ayaz (ra) says that after the argument of the hadith, Hazrat Fatima al-Zahra (RA) did not object to Abu Bakr Siddique (RA), she accept the argues. When she reached Hadith and explained it, she abandoned her opinion and then neither did nor any of their children demand inheritance and when Hazrat Ali al-Murtaza (RA) became the Khalifa, he also adopted the method of Hazrat Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA). (Sereh Sahih Muslim-Nawawi)

Historically, Hazrat Abu Bakr Siddique (RA), in his era of Khilafat, paid the rights of Ahle-Bait, Hazrat Fatima (RA), from Fai, properties of Fidak and Khyber, according to historical status. But he followed the commandment of the Messenger of Allah (ﷺ).

Muhammad bin Ali bin Hussein al-Baqar and Zaid bin Ali bin Hussein narrated that Hazrat Abu Bakr Siddique (RA) did not commit injustice or abusive with our forefathers. (Al-Murtaza-Nadvi)

12.1.3. Distribution of Khams

Hazrat Ali (RA) said, "I am in the presence of Abbas (RA), Fatima (RA), Zaid bin Harissa (RA), in the service of Prophet (ﷺ), that regarding the distribution responsibility for the Khams, if it is better for you to give me in your life, then it will be better to make any

difference with us after the Prophet (ﷺ). Hazrat Ali (RA) said that the Messenger of Allah (ﷺ) made me trustee. Hazrat Ali (RA) said: Then I used to distribute Khams in between Banu Hashim, in the Caliphate of Hazrat Abu Bakr Siddique (RA) I was trustee. Then Hazrat Omar bin Khattab (RA) establish me as a trustee for distributing Khams. Even when Farooq's (RA) Khilafah, a lot of wealth came in his last year, he separated the Khams for us and sent to me to distribute this material to his people. At this time, I replied that O Amir Al-Muminin! We (Banu Hashim) are now obliged our economic condition is very good and other Muslims are needed and they are more entitled to it. Then Hazrat Omar bin Khattab (RA) gave the goods to the poorest Muslims and remaining submit in the Baitul-Mall. (Abu Daud, Masnad Ahmad)

12.2. Abu Bakr's advices to Hazrat Ayesha Siddiqah (RA)

When Abu Bakr Siddique (RA) fell in his last sickness, he called his daughter Ummul-Mominin Hazrat Ayesha Siddiqah (RA) and said!

O my daughter! The time has come when all the veils are removed and I see my end. Now if I have any happiness, it is eternal happiness and if I have any anxiety, it is eternal anxiety. I took up the burden of the caliphate at a time when the situation was very unfavorable and if I had not accepted this responsibility at that time, the unity of the Ummah would have been disintegrated. My Allah is my witness

that I took this burden so that I would not be proud of it, nor was I ever proud of my position. I never tried to get more wealth from the treasury than I needed and only took what I needed. And when I die, return my slave and my cloak and my old clothes to Bait-ul-Mal.

12.3. Death of Khalifa-tur-Rasool (RA)

Hazrat Abu Bakr Siddique (RA) took bathe in winter season with cold water, due to which he got fever. He stayed in this condition for fifteen days and then he died. Ummul-Mominin Hazrat Ayesha Siddiqah (RA) said:

Sickness of my father started on 21th or 7th Jumada-ul-Ukhra 13AH, Monday, due to taking bathe with cold water in winter season. He got fever, he could not get out for the prayer for fifteen days period and he passed away in this sickness.

12.4. Consultation about Khilafah

When Hazrat Abu Bakr Siddique's (RA) disease took long, he was estimated that the last time is near. He called Hazrat Abdur Rahman bin Awf (RA) and took advised from him about Khilafah and asked him what you think about Omar (RA). He replied that you know better than me. Hazrat Abu Bakr (RA) said that still what is your opinion about him? Hazrat Abdul Rahman bin Awf (RA) said Wallah! Omar (RA) is the best person but hardship in his mood, Abu Bakr Siddique (RA) said.

Reason of the hardship of Omar (RA), it is only that I was offered softly, if the work of Khilafah was handed over to him, his hardship could be far away. I also see myself, if I stand on someone else strongly; Omar (RA) is pleasing to me to be gentle. If I treat someone soft, then I feel Omar (RA) is hard about in front of me.

Then Hazrat Abu Bakr Siddique (RA) asked to Hazrat Uthman Ghani (RA) about him, "He said that the inner of the Omar (RA) is better than his appearance, and none of us can reach him." Then Hazrat Abu Bakr (RA) called Ali Al-Murtaza (RA) and asked the same question, he gave the description of Omar (RA) in good words. Then Hazrat Abu Bakr Siddique (RA) consulted Hazrat Saeed bin Zaid (RA), Hazrat Usaid bin Khuzair (RA) and other Muhajireen and Ansar Sahabah and found their opinion. Hazrat Usaid bin Khuzair (RA) said, "Allah knows best that he is in those who consent is as per Allah's consent and he dislikes whatever Allah dislike. He is good to show, and more powerful and prompt person does not show any other look for the works of Khilafah.

During these consultations when Hazrat Talha (RA) came to Hazrat Abu Bakr Siddique (RA), Abu Bakr (RA) said in front of him, I intend to set up Omar (RA) the caliph of the Muslims after me. Hazrat Talha bin Abdullah (RA) said, "What will you answer Allah to do with your people (keeping the hardship of Omar)?" Hazrat Abu Bakr (RA) came to anger by listening to this but could not rise due to fever weakness. He said take me up and then said it again.

You fear me from the wrath of Allah. Wallah! I replied to Allah that I have set the best person Omar (RA) among you from the creation, for the caliph.

Hazrat Talha bin Abdullah (RA) became silent heard this. (Tarikh Al-Khulafah, Tarikh Islam)

12.4.1. Siddique Akbar's Address

Praise be to Allah and blessing for the Messenger of Allah (ﷺ).

The rulers are the most unfortunate people in the world and the Hereafter. O People! You do not look closely and decide in a hurry, you do not see the rulers that they see the wealth of others more than their possessions and they are always afraid of their hearts. They get envy and anger. They lose happiness and comfort. They do not get lesson. They do not have the confidence and piece. They are like perfidious coin and illusion. They look like a dramatic but sadness in the eyes and when their age is over and when they left this world, Allah takes a severe account from them. Allah forgive them less; the poor person is much fortunate with them. The best ruler is that who believe in Allah and make decisions according to his book and Sunnah of the Prophet (ﷺ). After me, that time is also coming to pass when there will be anarchy in this Ummah and the unjust blood will be poured out. Then, if the person is entitled to gain power, then the duration of it will be very short and the effects of his government will be very few. People will leave the Sunnah of

prophet (ﷺ). I advise you not to separate them from the Masjid in these conditions and keep the path from the Quran.

12.4.2. Abu Bakr Siddique's testament

Hazrat Abu Bakr Siddique (RA) asked Hazrat Uthman Ghani (RA) to write a letter about Hazrat Omar Farooq's (RA) Khilafah. He used to speak slowly due to severe illness. Here are the words of trust.

It is an advice that Abu Bakr ibn Abi Qahafa (RA) has done at this time, while his last time in the world, the first time is in the Hereafter. In such a situation the infidel also believes and falsehood also believes. I have appointed Omar bin Khattab (RA) to you people and I did not make any shortness to good wishes in your people's goodness and improvement. So, if Omar (RA) used to work with justice and equity, I was aware of him, and if he does evil, I do not know the unseen. I intend to do goodness and benevolence for you. Every person will answer his deeds before Allah on the day of resurrection.

He said!

وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ

(Those who do wrong, they will surely see which aspects are covered.)

Wassalam Alikum wa Rehmat Ullah wa Barakatuhu

(History of Islam)

In some narrations also, Hazrat Abu Bakr Siddique (RA) started saying his will, he suddenly became unconscious. Hazrat Uthman (RA) knew about his intentions, so he wrote the name of Omar Farooq (RA). Soon afterwards Hazrat Abu Bakr Siddique (RA) came back in conscious he asked, "Do you read what you have written?" He read and Hazrat Abu Bakr (RA) heard and said Allah-o-Akbar. Allah bless you. You wrote whatever in my heart. When the testament was complete, he ordered that people should be heard and Hazrat Abu Bakr Siddique (RA) came out in the same disease. He gathered the peoples and spoke!

I did not make any of my dear relatives as a Caliph, and I did not make Omar Farooq (RA) a caliph only with my own opinion. Rather, I made a caliph after taking advice from the people and have chosen a person who is the best among you. So, are you happy to be him as caliph, which I have chosen for you?

The participants in all the assemblies said that we are pleased with your proposal and your choice. Then Hazrat Abu Bakr Siddique (RA) said that you should obey his orders. All people confessed and said, "We promise you that definitely we will obey Hazrat Omar Farooq (RA)." (Tabqat Ibn Saad)

12.4.3. Advice to Hazrat Omar Farooq (RA)

O Omar! I made you my successor and appointed you as a deputy on the Messenger of Allah (ﷺ). Be aware of Allah and fear Him. There are some rights of Allah, which are related to the night and will not accept in

the day. Allah does not accept Nawafil as long as the Fraedh (duties) are not paid. Those whose deeds are good in the Hereafter, they will be successful, and whose deeds will not good will be in trouble. The path of welfare and salvation comes from following the Qur'an and following the truth.

O Omar! Do you know that verses of incentives and tricks and divine inspiration are revealed side by side in Quran so that believers should fear Allah and ask forgiveness for Him.

O Omar! In the Holy Quran is mentioned verses regarding Hell, pray, O Allah! Do not add me to them and when the mention of the virtuous heaven (i.e., recite the verses), pray, O Allah! Join me too.

O Omar! When you follow my advice, nothing will be beloved you more than death. And you will in a very inpatient way to appear in Allah's presence and you will be willing to enjoy its rewards. But if you listen from one ear to another, then nothing more than death will cause fear for you and remember that you will never be able to humble Allah. (Tabqat Ibn Saad)

12.4.4. Inheritance

Hazrat Abu Bakr Siddique (RA) focuses on his domestic affairs. For his daughter Ummul-Mominin Hazrat Ayesha Siddiqah (RA) ruled out a land. On which there were some palm trees and said at the time of last breath!

O My daughter! I want to see you good more than all my people. I do not like anyhow that you are disturbed

after me, the land which I gave to you till now you took advantage of it and that was yours. After that it will become inheritance and the orders of the Quran will be divided into your sisters and brothers as inheritance. (History of Islam)

It is narrated from 'Atta bin Saib (RA) that Hazrat Abu Bakr Siddique (RA) was going to the market with two sheets on the second day of Khilafah that Hazrat Omar Farooq (RA) asked on the way where to go." He said that I am going to the market to sell them. Hazrat Omar (RA) said that now you leave this work, you have become head of Muslims. He said, "Where will my family eat?"

In order to run the affairs of Khilafat, he left business profession and set a scholarship for him with a consultation counsel that would have been sufficient for him and his family. Before Hazrat Abu Bakr's (RA) death, he said I wish my family to be returned to the time of Khilafah I have taken from Bait-ul-Mall. For this purpose, all the land sold and the money is submitted to the Bait-ul-Mall. So, your request was followed after his death. When things taken from his family were reached to Hazrat Omar (RA), Omar (RA) said!

Allah Almighty bless on Abu Bakr (RA), "I wish you could not find any chance to object to them after your death."

(History Islam)

12.4.5. Last breathe

Hazrat Ayesha Siddiqah (RA) narrated that my father Abu Bakr (RA) said to me before death. The clothes that I am wearing wash it and include in my coffin. Hazrat Abu Bakr Siddique (RA) was coffined with two sheets, wearing a white and a red.

Abdur Rahman ibn Qasim (ra) narrated to his father that Hazrat Abu Bakr (RA) was shifted to three sheets which had a red color. When Hazrat Ayesha Siddiqah (RA) asked that it is used one and old. Hazrat Abu Bakr Siddique (RA) said on this occasion that the lives need new ones more than the dead that is the same old clothes enough for me. (Tabqat Ibn Saad)

Hazrat Abu Bakr Siddique (RA), before his demise said that after my death, my wife Hazrat Asma bin Amees (RA) and my son Hazrat Abdur Rahman ibn Abu Bakr (RA) should give me bath. (Tarikh Al-Khulafah)

According to Abu Bakr's (RA) permission, his wife Hazrat Asma bin Amees (RA) gave him a bath and his son Hazrat Abdul Rahman bin Abu Bakr (RA) watered your body. (Abi al-dunia)

It is narrated from Hazrat Ayesha Siddiqah (RA) that when Hazrat Abu Bakr Siddique (RA) was on his last breath, he became unconscious and I said today you have a serious illness. Allah Almighty gives you the soul (i.e., Allah bless your mercy), he said, "Do not say that because of the agony of death is compulsory. This is the time which I feared." Then he discovered that the day when the Messenger of Allah (ﷺ) passed away.

I spoke! Monday. He said that I hope I'll die tonight. So, he died in midnight of Monday and Tuesday.

''انا للّٰه وانا اليه راجعون''

According to a narration, Hazrat Abu Bakr Siddique (RA) died on 21th Jumadi al-Ukhra after sunset. While in the second narration 22th Jumadi al-Ukhra 13th AD happened after the sunset. At the time of death, he was 63 years old. (Tabqat Ibn Saad, Tarikh Al-Khulafah)

12.4.6. Funeral prayer and burial

Hazrat Abu Bakr Siddique (RA) was taken to the Masjid after bathing and shroud, on the bed-stead on which the Messenger of Allah (ﷺ) was placed before going to the grave.

Abu Muhammad (RA) says that Hazrat Omar Farooq (RA) read the funeral prayer of Hazrat Abu Bakr Siddique (RA) with four takbirs.

Hazrat Saeed bin Masib (ra) said that the funeral prayer of Hazrat Abu Bakr Siddique (RA) was paid between the graves and the Minbar Mubarak of the Messenger of Allah (ﷺ). (Al-Riyad al-Nazr)

Hazrat Abu Bakr's (RA) funeral was held in Masjid-e-Nabvi, where Hazrat Omar Farooq (RA) prayed his prayer.

It is narrated that Hazrat Abu Bakr Siddique (RA) had instructed before his demise to prepare my funeral,

and place in front of Roza-e-Anwar, which was the case of the Messenger of Allah (ﷺ) and say.

O the Messenger of Allah (ﷺ), "Abu Bakr (RA) is present at the door of (Muhammad ﷺ).

So, according to his wish, your funeral was prepared and placed in front of Roza-e-Anwar and it was said that Rasool Ullah (ﷺ) it is your companion of Cave Abu Bakr (Siddique) who is present at your (Prophet's) door and his wish is to be buried in Roza-e-Anwar in Hujra-e-Ayesha Siddiqah (RA). Hearing this, the door of Hujra which was itself opened and the sound was heard:

ادخلوا الحبیب الی الحبیب فأن الحبیب الی الحبیب مشتاق

Meet the Habib with Habib, because Habib has desire to meet Habib.

When Hazrat Abu Bakr (RA) got the permission from the Prophet (ﷺ), his funeral brought inside the Roza-e-Athar, Hazrat Abu Bakr (RA) buried beside Rasool-Allah (ﷺ) as his head was parallel to the chest of the Prophet (ﷺ). (Seerat Al-Saleheen)

As per advice of Hazrat Abu Bakr Siddique (RA), his grave was prepared in the side of the Prophet (ﷺ). Hazrat Usman Ghani (RA), Hazrat Talha (RA), Hazrat Abdur Rahman ibn Abu Bakr (RA) and Hazrat Omar Farooq (RA) put him in the grave. Hazrat Abu Bakr

Siddique (RA) has buried on the same night of his death. (Tabqat Ibn Saad)

In the book of the virtues of Hazrat Abu Bakr Siddique (RA), one of the narrations that Allah Almighty has created the Prophet (ﷺ), Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA) from the same dust. And three were given the same clay. Therefore, all three of them were buried in one place. And when the end of the world and Day of Judgment, the three dignities will come out of the shadow of the same dome.

Hazrat Abdullah bin Masood (RA) says that the Prophet (ﷺ) said:

(انا و ابو بکر و عمر خلقنا من تربة واحدة فیها تدفن)

"Me, Abu Bakr and Omar creates from the same soil and will be buried in same soil."

(Kanzul-Ammal)

Hazrat Abu Bakr Siddique (RA) has performed the responsibilities of Khilafat for two years and seven months in some narratives of Khilafah for two years.

13.0 - After Abu Bakr (RA) demise

13.1 Hazrat Abu Qahafa (RA)

At the time of Hazrat Abu Bakr Siddique (RA) death, his father Abu Qahafa (RA) was alive. He was blind when he heard people were crying, he asked what happened. He was told that his son Abu Bakr (Siddique) has died. He said by listening to it!

''انا للّٰه وانا اليه رٰجعون''

The incident was very shocking for his heart. He was very sad. Abu Bakr Siddique's (RA) part of inheritance was given to him, he returned to his grandchildren that he was more entitled of this. Hazrat Abu Qahafa (RA) died after six months six days of his beloved son Abu Bakr (Siddique). In the month Muharram 14AH he died at 93 years of age. (Tarikh Al-Khulafah)

13.2. The successor of Siddique Akbar (RA) Hazrat Omar Farooq 's (RA) Sermon

Hamid bin Bilal (RA) said that a person who was present during the death of Hazrat Abu Bakr Siddique (RA), he reported that when Hazrat Omar Farooq (RA) graduated from his burial, he shook his hand from grave dust. Then stood up for the sermon in his place and said that Allah has included you with me and joined me with you. Allah left me after my two brothers. The matter which comes in front of me, no one will be act without my order. And the matter that is out of my sight will only do my best with confidence and ability.

If people are favorable, then I will definitely have favor with them and if they do evil, I will surely punish them.

Narrator said Wallah! he did not say anything else even though he left the world. (That is what he said)

It was narrated from Qasim bin Muhammad (ra) that Hazrat Umar bin Khattab (RA) said that the person who will be the successor of this caliphate after me should know that people near and far will desire him. I will fight these men on my behalf and if I had known that I, being stronger than I, had been put forward for this purpose, I would rather have my neck cut off than be the ruler. (Tabqat Ibn Saad)

13.3. Omar Farooq's (RA) great condolence to Hazrat Abu Bakr Siddique (RA)

Hazrat Omar Farooq (RA) has great sadness, he could not speak the words only he said! "I am afraid of talking about you. You afterwards put the nation into great trouble and difficulty. It is very difficult to reach you. How can I make myself your equal? (History of Islam)

13.4. Hazrat Ali's grief and tremendous speech.

When Abu Bakr Siddique (RA) died, then Hazrat Ali (RA) stood at the door of the house in which Hazrat Abu Bakr (RA) was wearing a sheet on the body. He stood and spoke to Siddique Akbar (RA).

By the Almighty Allah! You were the creators and the predecessors in the early stages for religion, during

which people were antipathize with religion and you remained firm until the last period, while people were getting weak and coward (as they thought they were weak). You were strong in the case of religion like the mountain which cannot be diminished and cannot overcome breaking your places.

(Al-Faiq-Jar Ullah Zumhashari)

After the death of Hazrat Abu Bakr Siddique (RA), the sadness was broken in the companionship and it became fierce on the environment of Madinah. Hazrat Ali (RA) was received the news of death, he came out from the house while reading,

''انا للّٰه وانا اليه رٰجعون''

And said!

اليوم انقطعت خلافه النبوّه

(Meaning that the caliphate of Prophethood has become dissolved today)

Then came again and stood at Hazrat Abu Bakr's (RA) door and spoke! O Abu Bakr (RA)! Allah blesses you. You first brought Islam, you were the sincerest Muslim, your faith was the strongest, you were the most afraid of Allah, the most noble, the most blessed in the relationship and the glory. You were the most superior to them, the most respected and for the Messenger of Allah (ﷺ) used to care most of them, most protector and good in Islam, the virtues and traditions were most

similar to the Prophet (ﷺ). For the Muslims you were a merciful father, while they were like your children, you showed a step forward and tired of those who came later, so we are all for Allah, we are going to return, we are pleased to make up the matter of Allah, we have given the matter to Allah.

Allah Almighty gives you good reward from Muslims and Islam, you confirm the Prophet (ﷺ) when others opposed and at the time when the Messenger of Allah (ﷺ) expressed sadness to others, when others forgiven and when people were standing far, and you stood up with Allah's Messenger (ﷺ). Allah Almighty told you in His book "Siddique", You were going to support Islam and against rebel for disbelievers, nor did your argument be unaware, nor did weak your insight. You have never showed any timidity in your body, you were just like a mountain, and you cannot be scatter or shake yourself. The Prophet (ﷺ) said to you, the weak physically healthy, strong, big in faith, humble, high the sight of Allah, the elderly on the earth. No one could have any hope in front of you nor did desire, weak was strong and strong near you is weak even to give the right to weakness and take the right from the strongest. After the death of Rasool Ullah (ﷺ), no accident like your death was revealed to Muslims, you were the respect of religion and fortune. So, Allah will meet you from your Prophet (ﷺ) and you do not lose your reward and do not go astray. (Amin)

(History of Islam)

13.5. Condolence of Hazrat Ayesha Siddiqah (RA)

Hazrat Ayesha Siddiqah (RA) said on the death of Abu Bakr Siddique (RA)!

Dear father! Allah Almighty makes your face bright and brings good fruit to your efforts. You have left the world with humility and love to Hereafter. Although your demise is the biggest suffering for us after the passing away of your Messenger (ﷺ), your death is a major accident than all the abuses.

But the book of Allah indicates good reward on patience. So, I love to be patient. I apologize for you. May Allah bless you my Salam who is going to leave. The one who did not hate you in your life and did not mislead you to do justice.

14.0. Some facts of the era of Siddique Akbar (RA)

14.1. The names of his governors

Madinah Munawara: Hazrat Abu Bakr Siddique (RA), As Caliph

Makkah Makramah: Atab ibn Usaid (RA)

Taif: Usman ibn Abi Aas (RA)

Sana'a - Yemen: Muhajir ibn Abi Umaiyah (RA)

Hazrulmut - Yemen: Ziyad bin Lubaid (RA)

Zabbed and Raqa: Abu Musa Al-Ashari (RA)

Khulan - Yemen: Yallah bin Abi Umaiyah (RA)

Jind - Yemen: Muaz ibn Jabal (RA)

Najran: Jarrir ibn Abdullah Al-Bijli (RA)

Jursh: Abdullah bin Thor (RA)

Bahrain: Ala bin Hazrami (RA)

Iraq: Musannah bin Harissa Shebani (RA)

Oman: Huzaifa bin Muhsin (RA)

Yamamah: Salat bin Qais (RA)

Duma Al-Jundal (Iraq): Ayaz bin al-Ghanam (RA)

Thor (Maznia): Jursh

Homs - Syria: Abu Ubaidah bin Jarrah (RA)

Jordan: Sharjeel Bin Hasnaa (RA)

Damascus: Yazid ibn Abi Sufyan (RA)

Palestine: Umro bin Aas (RA)

Najad (Tribes of Hawazan) Saad bin Abi Waqas (RA)

14.2. Commanders of Siddiqui Akbar (RA)

1) Khalid bin Walid (RA): An army commander for fighting with apostates and Battles in Iraq.

2) Jarrir bin Abdullah Bijli (RA): Commander of army for Najran.

3) Ayaz bin Ghanam (RA): Commander for Lashkar for Domat-ul-Jundal.

4) Musannah bin Harissa Shebani (RA): Army leader of the Upper Arab (Iraq)

5) Sawed bin Qutba Ajli (RA): head of the army of the Lower Iraqi Arab army.

6) Abu Ubaidah bin Jarrah (RA): Commander of army for the Syria.

7) Yazeed bin Abi Safyan (RA): Commander for a Lashkar for Syria.

8) Sharjeel bin Hasanah (RA): Head of a Lashkar to Syria.

9) Umro bin Aas (RA): Commander for a Lashkar for Syria.

10) Sabit bin Qais (RA): Commander of a Lashkar sent for rebels of Najad.

11) Mu'awiyah ibn Abi Sufyan (RA): Commander for the following Army of the Syrian army.

12) Ikramah bin Abi Jahl (RA): Commander for the following Army of the Syrian army.

13) Safwan bin Umaiyah (RA): Commander for the following Army of the Syrian army.

14) Walid bin Uqbah (RA): Commander for the following Army of the Syrian army.

15) Hashim bin Utbah (RA): Commander for the Salvation Army of the Syrian army.

16) Saeed bin Amir (RA): Commander for the Salvation Army of the Syrian army.

17) Qais bin Maksue Muradi (RA): Commander for the Salvation Army of the Syrian army.

18) Eddy bin Hatim Tai (RA): Commander for the Salvation Army of the Syrian army.

19) Moan bin Hatim Tai (RA): Commander for the Salvation Army of the Syrian army.

20) Hamza bin Malik Hamdani (RA): Commander for the Salvation Army of the Syrian army.

21) Habib bin Muslimah (RA): Commander for the Salvation Army of the Syrian army.

22) Dhahak bin Qais (RA): Commander for the Salvation Army of the Syrian army.

Some important military officers:

(Most of them belong to the army fighting in Syria)

1) Mu'awiyah bin Khadij (RA)

2) Zualkala Hamari (RA)

3) Rabiya bin Amir (RA)

4) Wajeh bin Khalifa Kalbi (RA)

5) Qayqah bin Umro (RA)

6) Zahak ibn Sufyan Kalbi (RA)

7) Alqamah bin Mujzar (RA)

8) Ziyad bin Hanzalah Tamimi (RA)

9) Ammara bin Makhshi (RA)

10) Sumit bin Aswad (RA)

11) Abu al-Awr bin Sufyan Salimi (RA)

12) Amar al-Qais ibn Abis Kindi (RA)

13) Umro bin Abssah Salimi (RA)

14) Mazur bin Eddy Ajli (RA)

15) Yazeed bin Yahnus (RA)

16) Qais bin Umro (RA)

17) Ibn Zeal Khumar (RA)

18) Zarar bin al-Azwar Asdi (RA)

19) Qabbas bin Ashim (RA), infantry commander

20) Jariya bin Abdullah Ashjaie (RA)

21) Utbah bin Rabiya Salimi (RA)

22) Hushab Zuzaleem Yemeni (RA)

23) Laqiet bin Abdul Qais (RA)

24) Abu Safyan ibn Harb (RA). Leader of the readers, who recite verses of Jihad in the army.

25) Abu Darda Ansari (RA). Qazi of army troop

26) Abdullah bin Masood Hadheli (RA). Booty In-charge

14.3. Selection and respecting of officials

Abu Bakr Siddique (RA) did not choose everyone for the post of government. There were some rules in this regard that the person who met these principles would have chosen for the post. Because it is necessary for the best management that the person to choose for which is suitable for it in all respects. For a suitable person it is also necessary that they have an essence of corrosion in the selector. Abu Bakr Siddique (RA) has kept this essence in particular. So, on one occasion Hazrat Omar Farooq (RA) said.

رحم اللّٰہ ابا بکر ھو کان اعلم بالرجال منیؐ

Allah Almighty bless mercy on Abu Bakr (RA), he has much more ability to know about the people than me.

He was making the rules for the choice of the officers and he used them strictly. Keep the instructions on the

ones he choose. He should also instruct those people and commanders who sent to the front.

(Sannan Kubra; Behaqi, Musanaf Abdul Razzaq)

Hazrat Abu Bakr Siddique (RA) chose the leaders who were elected to a governor or government office, respecting them as well. It is an argument of his privilege that his respect should be according to his position. As Hazrat Abu Bakr Siddique (RA) wanted to send Lashkar-e-Osama, he did not want to send Omar (RA) with the army. He needs help in the tasks of Khilafah while staying in Medina.

Since Amir Lashkar was the Osama bin Zayed (RA), He applied instead of making decisions by himself about Omar (RA), that if he understood appropriate it, he would leave the Omar (RA). Hazrat Osama bin Zaid (RA) accepted his word with a very happy heart and returned to Hazrat Omar (RA) Madinah. Then for his heart consolation at the time of saying see off the army, Hazrat Osama (RA) was sitting on the ride, and Hazrat Abu Bakr Siddique (RA) was walking with him and giving him instructions. Despite the persistence of Osama, neither did he allow him to come down or sat on his own ride.

Similarly, Hazrat Yazid bin Abi Sufyan (RA) had done while sending him to Jihad and walked far away while Hazrat Yazid (RA) was on the ride.

(Moutah Imam Malik, Sunnan Al-Kubra)

14.4. Government revenue sources in the era of Siddique Akbar (RA)

Before becoming a Caliph, Hazrat Abu Bakr (RA) had two sources of income. A trade and other property. Trade was his family profession. After the emigration, the Messenger of Allah (ﷺ) granted a property from the land of Jews, which was worthy of palm trees and cultivated land. One of his properties was in the area of Ghaba, five miles from Madinah. There were two houses in Madinah in which he had two wives.
(Tabqat Ibn Saad)

According to some narrations, apart from this, the Messenger of Allah (ﷺ), from the land of Khyber, six hundred Mound dates and according to some others had set twelve hundred Mound Dates per year for him. He used to be a part of booty and Jizya for a period. Various types of donations from Rasool Ullah (ﷺ) were also the means of his income. By the narration it shows that you also owned horses, camels and goats. Only two wives and a child's obligation were above him. His income was enough for him to live a luxurious life.

After becoming a Caliph, his responsibilities have increased so that trade must be dropped. After becoming the Caliph allocate the following items to which he meets his needs from Bait-ul-Mall. Two Yemeni sheets, one for winter and the second for summer for his dress. Hazrat Abu Bakr (RA) get as much money for a ride for a journey and for his family that he

used to spend before caliphate. Half of the goat meat for a month, which did not include head and stomach of an animal. (Kanzu-Al-Ammal)

At the time for his death, he said: I told the Omar (RA) that there is no need for me to take from Bait-ul-Mall, but Hazrat Omar (RA) prevailed over me because of which I had to take my scholarship. Now when I am dying from this world, take eight thousand dirhams from my property to return to Bait-ul-Mall.

After this death, this amount was presented to Hazrat Omar Farooq (RA), so he said! Allah Almighty has mercy upon him, he puts the people into difficulty and trouble. It was the two-year salary of the person who shook the foundations of the Caesar and the Emperor of Iran.

Salaries of Government Servants:

The salaries of the workers in the government were started in the life of Rasool Ullah ﷺ. After the victory of Makkah, Governor of Makkah Hazrat Atab bin Usaid (RA) was appointed on one dirham daily. (Asad Al-Ghaba)

In the time of Hazrat Abu Bakr Siddique (RA), Hazrat Atab ibn Usaid (RA) salary was Thirty-Dharam monthly that is a Dirham Daily. (Roza Alanaf)

There was no number in the history of the governors and workers' salaries. But it is important that during the time of Hazrat Abu Bakr Siddique (RA), more salaries received from the Holy Prophet (ﷺ), because the state's income was increased. Due to this, their salary was also increased.

14.5. Penal codes and laws

Hazrat Abu Bakr Siddique (RA) did not establish any police and accountability institute. However, always kept an eye on the safety of people's lives and property and preventing evil. In this regard, Hazrat Abdullah ibn Masood (RA) had appointed a general guardian and also set some sentences of crime.

At the time of The Prophet (ﷺ) no special punishments were given to alcohol, but the Messenger of Allah (ﷺ) punished according to the occasion. Sometimes they used to strip them from the shoes so repent and repent for the next. They used to make forty lashes. Hazrat Abu Bakr Siddique (RA) in his covenant made forty lashes of punishment for drunk. (Masnad Abu Daud)

The punishment of theft is described in the Quran; therefore, it cannot be contrary to it. However, there may be some special cases which are not specifically specified in the Qur'an. In such a case, Hazrat Abu Bakr (RA) used to make decisions in the light of Sunnat-e-Rasool. And if there were no such examples, then he used to work with the integrity. Hazrat Abu Bakr Siddique (RA) did not issue the penal law on it if the thief was a youth.

Seriously punishments being given on national crimes.

(Khulafah Rashiden- Moinuddin Nadvi))

14.6. The rights of non-Muslims

If non-Muslims living in the Islamic country accept the Islamic government and are ready to give a jurisdiction, they are called "Zummi". The Islamic government is responsible for protecting their lives, property, land and worship places and also provides guaranteed religious freedom. It is clear in the law that all basic rights of the Zummi will be the same as the common Muslims. i.e.: property and honor, Protection of personal life, freedom of belief, protection of religious heart liberty, relief from the poor and for the disabled, etc. Political and civil relations with non-Muslim nations were established in the life of Prophet Muhammad (ﷺ). On Khyber conquered when there was a settlement agreement with Jude, whose last words were:

"By this agreement their wealth, life, lands, religion, present of absent, tribe, and churches will be protected." Apart from this, every small thing will be protected, which is in their possession. Any priest, a monk and a priest will not be separated from his position. (Kitab Al-Khira j- Qazi Abu Yousuf)

Hazrat Abu Bakr Siddique (RA) not only kept this agreement in his covenant Khilafah but confirmed it with his signature and seal. Similarly, in his period of Khilafat, the area which conquered, Zummi also had all the rights that were of Muslims. During the time of Hazrat Abu Bakr Siddique (RA), when Hazrat Khalid bin Walid (RA) conquered Hera, there was a covenant with the Christians whose conditions were:

Their monuments and graves will not be bulldozed nor should any cast or castle be demolished. In which they are fortunate against the enemies at the time of need, and despite daytime night, the time of Azan can stop the bell. They can use the cross on their festivals. The person who is old or disabled or needy, and the people of his religion, give him charity, their tax will be forgiven. And his and her family's support will be done from Bait-ul-Mall. (Kitab Al-Khira j- Qazi Abu Yousuf)

14.7. Financial System

The financial system of Hazrat Abu Bakr Siddique's (RA) was same as during the time of Rasool Ullah (ﷺ). There was also one kind of simplicity in his covenant Caliph. The sources of state were the same as the Islamic State, such as the Messenger of Allah (ﷺ), and the following are as follows:

Zakat:

Zakat is a member of Islam and its receiving compulsory for a Caliph. It is not permissible to show weakness in the matter. If anyone is delay in paying it, he will be charged for it. And if he refuses to pay it, whether he denies his obligations or not, such people are infidel and apostates. Khalifa will take action against such people. The number of such people will be openly count in the people of rebellion and refusal of Caliphs obedience who violate the orders of Allah.

Hazrat Abu Bakr Siddique (RA) fought for those who did not pay Zakat. And on this occasion, Hazrat Abu Bakr's (RA) have a famous view that whoever makes a difference between prayer and zakat, I will fight with him because he has the right to give Zakat on wealth.

By Allah! If these people refuse to give me a goat's child in Zakat, which they had given to the Messenger of Allah (ﷺ), then I would fight for him too.

(Bukhari, Muslim)

Usher:

The tenth of the production in Usher is taken from the agricultural production of Muslims which is irrigated by rain water. The land which has been through the rich pools, springs, rivers or canals has been done in such a manner that the farmer must bear unnecessary costs for him or has to do something special. In such a land, give a tenth part of the production. This generation must be given in the form of kind or money and will be received on harvesting. If a farmer has dragged water with well water, he fertile land with water, then he will have to give a twentieth share of the total production.

Khiraj:

This is the great source of income for the Islamic State which was generated in result of Islamic victories. Karaj is called the quantity of property and land production which is imposed as a product on captured land. There are two types of land, one called Ushari and other non-Ushari. (Kitab Al-Amwal)

In the easy words, it is described that Kheraj is the name of the rent which the Islamic State receives on its official property land.

(Al-Kheraj al-Daulah al-islamia)

When the Messenger of Allah (ﷺ) conquered Khyber, the issue was fixed on half-production from the Jews. So Hazrat Abdullah bin Rawahah (RA) estimated 40,000 (Wasaq) estimates of Khyber production.

(Kitab Al-Khiraj-Abu Yousuf)

One Wasaq is equal to 23 Mound. Hazrat Abu Bakr Siddique (RA) also kept the same case with them in his Khilafah period. (Kitab Al-Khiraj-Abu Yousuf)

The summaries were set up on a regular basis in the areas that were conquered in your covenant Khilafah. It came to know that the land could be a matter of two ways. Even by division of crop and by setting a certain amount to pay. But this order is in the case when the land has been conquered by power and does not divide among the Muslims.

Deed of lease:

This is the case that a field area is given to a person for cultivation or business, and the condition is that a certain amount of the profit in this business will be paid to Bait-ul-Mall.

Jizya:

From the non-Muslims of Islamic State take a minor tax of protecting their lives and property, which is called Jizya. This jurisdiction is only applied to men who are able to serve military. That's why women and children are exempt to it. The poor and the unbelievers who do not have wealth are also exempt to it. It is taxed according to the status of the people. Jizya paying Zummi is exempted if they ready to give military services. If the state is ready to take their military services. If the State trust on them. There was no set rate in Jizya in Islam. So, the head of the state or army chief would be fixed. There was no definite value set in the term of Siddique-Akbar (RA).

Booty and Fay:

The major source of income of an Islamic state is wealth recover from booty. Booty is the wealth that comes from the opponent after the war. The difference between booty and fay is that whatever is being taken from the polytheists and disbelievers, when the war is established, it is a wealth of booty, whose fifth part separated and remaining is divided into all the soldiers. The wealth which gets without war from the conquered areas is called Fay. (Kitab Al-Amwal)

There are other sources of income from the Islamic State than the government has a large amount of income such as the land property, buried treasures, charitable endowments, stamps duties, heirless properties, mines and production of state lands, etc.

Taxes on Mines:

According to Ibn Saad (ra), that during the time of Hazrat Abu Bakr Siddique (RA), a mineral (mine) was conquered in the area of Banu Saleem, its income was entered Bait-ul-Mall.

Similarly, some other items came from the mines. The mines were also a source of government revenue.

14.8. Expenses of the Islamic government

The details in the time of Hazrat Abu Bakr Siddique (RA), the Islamic government's description was something like this. The same income used to be spent in all the sectors of the government. All workers were paid from government expenditure, acquisition of war equipment and other social work.

Securities:

Securities means that the Islamic State has the responsibility to fulfill the basic needs of every compelled and humble person living inside the limits of the Islamic state. This arrangement should be to the extent that no person is deprived of these requirements. These basic requirements include food, clothing, shelter, and treatment.

The Messenger of Allah (ﷺ) said:

When Allah made someone responsible for the people and he do not fulfill the needs of poor and needy, Allah will also become careless for his needy.

Economic Development:

The economic development of the country is also a major responsibility for the Islamic State. The economic development of a country is also the basis of military power, and it is the essential condition of its political stability. Therefore, in the Qur'an and Sunnah, the emphasis on the strength of the military power and the power of the Islamic State has been emphasized. So, the Muslims were commanded in the Quran Hakim!

(وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ)

(Surah al-Anfal - 60)

and provide the strength of your enemy as much as possible.

The horses used in military preparations during the time of Rasool Ullah (ﷺ), the companions used to ride on, arms supply and horse supplies. Hazrat Abu Bakr Siddique (RA) also did the same thing for the unbelievers in his covenant Khilafah as well as the country's economic development, and for the stability of military power and the power of the country, what the Messenger of Allah (ﷺ) used to do during his time.

The Messenger of Allah (ﷺ) said!

عمرو! بلادی فعاش فیها عبادی

(Al-Mabsut – Surkhusi)

Settle my cities so that my people can live a good life in them.

This Hadith shows that the prosperity of Islamic state and economic development are also required by Allah.

Spending on Non-Muslim:

The income of the state in the era of Siddique Akbar (RA) was not spent only on Muslims but also spent on social protection of non-Muslims. Because in Islam, there are similar rights to the Non-Muslims as Muslims, but in many ways the rights of the non-muslims are more than Muslims. Just as the responsibility of the Islamic State that responsible for the social protection of the poor and the disables, is same responsibility of their non-Muslims. These rights have also been given to non-Muslims. So, in the case of Hera's victory, Hazrat Khalid bin Walid (RA) had contracted with the agreement that he had done.

(Kitab Al-Kheraj; Abu Yousuf)

14.9. Moral training of army

Rasool Allah (ﷺ) had set some moral principles and rules for Muslims, participating in jihad and ordered them to act strictly. The order was that women, children and the elderly should not be killed, religious leaders, monks should not be harmed. Churches and places of warship do not harm. The dead bodies of the enemy should not be abused. And be treated well with war prisoners. Hazrat Abu Bakr Siddique (RA) had arranged strictly in his Khilafah.

14.10. Execution of Deposits

The teachings of the army and the soldiers had been clear that those who earn wealth are obliged to assume that he trust in it. Do not let anyone do dishonesty in them, but gather them all together, then divide them among the Mujahideen, all those Mujahideen who have fought against enemy. Hazrat Abu Bakr Siddique (RA) is also advised to Yazid bin Abu Safyan (RA) from being abusive in wealth.
(Tarikh Al-Khulafah – Sayuti)

14.11. The establishment of the council

Hazrat Abu Bakr Siddique (RA) established a Council of elite companions of Muhajireen and Ansar. In this council, Hazrat Omar Farooq (RA), Hazrat Uthman Ghani (RA), Hazrat Ali al-Murtaza (RA), Hazrat Abdur Rahman ibn Awf (RA), Hazrat Muaz ibn Jabal (RA), Hazrat Zaid bin Sabit (RA), Hazrat Abi bin Ka'b (RA),

were included. Hazrat Omar Farooq (RA) had given this assembly council a great, official and completely permanent shape in his Khilafah.

Whenever a case was present in the service of Hazrat Abu Bakr Siddique (RA), he should first look at the book of Allah and Sunnah of Rasool Allah (ﷺ), then, taking advice from Muslims. (Masnad Darmi)

14.12. Honour of Agreements

Hazrat Abu Bakr Siddique (RA) took care of all the agreements and pledges of the Messenger of Allah (ﷺ) with heart and soul. The Prophet (ﷺ) made a covenant with the Christians of Najran whose last words were:

On the condition that their churches will not be demolish. Their priests will not be exile, they will not be persecuted on their religion unless they are tempted or take interest. (Abu Daud)

The last words of this agreement in the book "Kitab-Al-Khiraj" were as follows:

This agreement involves a priest from a priest to his position, including his life, wealth, land, and religion, present or absent, tribes, churches, protection of every small thing that is in their possession. Will not be removed any priest from his position.

Hazrat Abu Bakr Siddique (RA) renewed this agreement in his Khilafat in such a manner that he

established one as Rasool Allah (ﷺ) said. Hazrat Khalid bin Walid (RA), who had contracted with people of Hera was considered especially to the soul of the Zummi's rights and as the covenant made in the prophecy.

When Bahrain was conquered, Hazrat Abu Bakr Siddique (RA) got wealth in his service, then he declared that if anyone had his rights on the Government, come and take it. After this announcement Hazrat Jabir (RA) came and spoke! The Messenger of Allah (ﷺ) promised to give me something by showing three times his hands full. Hazrat Abu Bakr Siddique (RA) gave Hazrat Jabir (RA) three times with both hands on it. (Bukhari Sharif)

Abu Basheer Mazni (RA) also mentioned on the occasion about the promise made by the Prophet (ﷺ), so Hazrat Abu Bakr Siddique (RA) also gave them 1400 Dirhams. (Tabqat Ibn Saad)

14.13. Religious Honour

Once Hazrat Abu Bakr Siddique (RA) went to a Jewish school where there is a Jewish scholar Fanhas was sitting with the people, and there is also another scholar named Ashie. Hazrat Abu Bakr Siddique (RA) said to him, "Fear Allah and accept Islam." By Allah! You know that Muhammad (ﷺ) is the messenger of Allah and has come to you from Allah with the truth. You are also known, written in the Torah and the Gospel. Fanhas said to Hazrat Abu Bakr Siddique (RA)!

Wallah O Abu Bakr! We are not needy of Allah, but Allah needs our help. We do not make it much begging and humble as it does with us. We are independent of Him. He is not nondependent of us. If he was nondependent of us, he would not ask for a loan as your partner says. He stops you from interest and gives us interest. Hazrat Abu Bakr Siddique (RA) was angry with him and slapped on the face of Fanhas and said. By that Allah! Thee whose hand is my life, O enemy of Allah! If we did not have a covenant between you, I would cut off your head.

Fanhas brought a complaint in the service of Rasool Allah (ﷺ) and told him the entire story. The Messenger of Allah (ﷺ) asked Hazrat Abu Bakr Siddique (RA) why you did this. Hazrat Abu Bakr Siddique (RA) said, "O Messenger of Allah (ﷺ)!" He has talked very seriously. He said that Allah is weak and poor, and he is rich. I was angry for Allah and I slapped his face. Fanhas refused to talk to him. This verse came down from Allah. The meaning is:

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَاۤءُ ۘ سَنَكْتُبُ مَا قَالُوْا
وَقَتْلَهُمُ الْاَنْۢبِيَاۤءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ O

Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

(Surah Ale-Imran: 181)

Allah said about the anger of Abu Bakr Siddique (RA).

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۗ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۗ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا
فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ O

You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.

(Surah Ale-Imran: 186)

You will be tested in your life and your wealth, and you will hear many things from beholders of the Books and those who are polytheists, if you remain patient and persevering, then they are a great dignity.
(Seerah al-Nabawiyah Ibn Hisham)

14.14. Indecency prevention

Hazrat Abu Bakr Siddique (RA) said. In a nation spread adultery, Allah makes it difficult to suffer.
(Al-Badayah wa Al-Nihayah)

Prophet Muhammad (ﷺ) said whenever malevolency becomes common in a nation; there is a

disease in that nation and such diseases that were not found in those people before them.

There are main diseases related to adultery and illness in the society, which show the path of inflammation and weakness. Where no one get the respect. Adultery eliminates the modesty from the society. Meanness is seen and it is seen with interest. Such society is weak and illiterate, and a poor community.

Hazrat Abu Bakr (RA) became a practitioner for cleansing the ethics of Ummah. In his politics arranged for the purification of the Ummah and to keep away from the indecency and intimate favor.

14.15. Internal Affairs Management

Hazrat Abu Bakr Siddique (RA) made the political outfit of his government in view of the capabilities of the companions, he was given responsibilities to Amin al-Ummah Abu Ubaidah bin Jarrah (RA), appointed him as Finance Minister and after being delivered to Bait-ul-Mall, he became a Commander of army sent to Syria.

Apart from this, Hazrat Omar Farooq (RA) has given the court's justice department, besides this, he was also special adviser to the Caliph. Hazrat Abu Bakr Siddique (RA) himself placed the position of judgment on him.

Hazrat Zaid bin Sabit (RA) was given department of Writing (Ministry of Communication and Postal). Apart from this, for other companions also used to be important responsibilities, especially Hazrat Ali ibn Abi

Talib (RA) and Hazrat Usman Ghani (RA) were given special issues.

Hazrat Ali al-Murtaza (RA), Hazrat Abdullah bin Masood (RA), Hazrat Muaz ibn Jabal (RA), Hazrat Abi bin Ka'b (RA), and Hazrat Zaid bin Sabit (RA) were responsible for the authority of Dar-al-Iftah.

Hazrat Abu Bakr Siddique (RA) divided the whole country into different provinces and districts. This particular province and district were these.

Medina, Makkah, Taif, Sana'a, Hadramout, Khulan, Zubaid, Jind, Bahrain, Najran, Domat al-Jundal, Iraq Arab, Gursh, Homs, Jordan, Damascus and Palestine.

Hazrat Abu Bakr Siddique (RA) had separated the department of property and wealth from the army. Each of them was set a separate head. The responsibilities of the Khiraj had independent in-charge. The governorship of the province or district was called a Governor. Establishment of perfection establish peace and order in their areas, correct people's moral condition, leading prayers for people and sermon for Friday, gather crops, enforce boundaries, protect the caravan on pilgrims, farmers to take care of the welfare, to develop agriculture, monitor the army, distribute wealth and send the Khams out of the property to the center.

14.16. Prayer system

Hazrat Abu Bakr Siddique (RA) mentioned the main responsibility of the authorities in this regard to educate people in prayers. The authorities themselves would imitate the congregation in prayer, especially in the Friday prayers, whether they are in the city or on jihad campaigns.

In addition, the authorities would also have to arrange for the people in the Masjids to arrange the teachings of Shariah and Quran. It is reported in the history that a Governor of Hazrat Abu Bakr Siddique (RA) Ziyad (RA), sat down to teach people in the morning as they were continue made to teach the Qur'an as they were earlier. (Al-Wilayah ala al-Baldan)

14.17. The importance of jihad

Hazrat Abu Bakr Siddique (RA) said! The nations, who leave jihad, Allah leave them humble and humiliated. (Al-Badayah wa Al-Nihayah)

Hazrat Abu Bakr Siddique (RA) had trained for Jihad from his master Rasool Karim (ﷺ) directly. There was training in the field of jurisprudence between Tawhid and Shirk, Faith and disbelief, guidance and distract good deeds and evil deeds. He also acquired a practical experience by participating in all the battles and wars.

Hazrat Abu Bakr (RA) used to decide by thinking very much to making commander of Lashkar. He tells them their responsibilities and goals. Delivering booty distribution and supervision of prisoners. Similarly, the instructions on how to deal with jihad, such as talking to enemies, to deal with them, and commitment to reconciliation etc.

14.18. Socio-economic development in the century

In the beginning of Hazrat Abu Bakr Siddique (RA) and in the early times of Khilafah, there was a collective social summit.

This society was a complete Islamic society, fulfilling all the conditions of Islam. There was perfect faith in Allah and the Hereafter. Islamic teachings were implemented in a clear way. The number of sins that occurred in the societies of Islamic society was very little. Religion was in their life and their soul. Religion was not just in worship but was completely implemented in all matters, ethics, ideals, family and social relations, purchases, various sources of obtaining income and resources, deposits, system of rights and wrong was implemented, etc. It does not mean that everyone in the community had the highest attributes. There were also hypocrites, the people of the weak moral code were also. But due to the highlights, negative characters did not open much more. In the way of Allah there was a passionate way of jihad, wealth and wealth of education.

A society in which the real spirit of Islam was present. The Ummah does not only say the combination of human beings, language, place or color, but within them they have values and beliefs connect them. This nation is not established on earth, nationality and color, but it is based on belief that proposes in a link for Arabic, Ajam, Habshi, Romi and Persian. It removes the difference of the winner and loser. Its open example was the society that did not appear in any other society.

It was a moral society that received the principles of religion and direction from religion. Men and women had equal rights. This society was vacant with nudity, mixing, thought-giving, action and adultery. Rarely had such a horrible incident and they used to get punished. But moral principles were far larger than the relationship between the male and the female. This moral principle was found in the Government and state too. Cheating and fraud, stolen and other things were not common.

It was a sincere society, every person engaged in his own affairs, they do not interfere in other matters. People did not waste their time in careless and wasted tasks. Jihad had a major part in life in all the fields. People did have to work hard for any campaign. People did not need to train military. It was a worshiping society. People did not leave any reduction in Fraez and Nawafil. The Quran and Hadith used to be a source of peace. Business, buyers did not make them forget about Allah's remembrance.

Women did not have to be disturbed by remembrance of Allah during their homework. That is

why it was considered an ideal period of Islamic history. The movement of the conquering proved to be the fastest movement throughout the history and spread from the Atlantic to the east to India in the shortest period of fifty years.

Similarly, people of conquered areas were the most important feature of the people to enter Islam without force. The love of Islam was created within them and they accepted Islam with their own pleasure.
(Abu Bakr Siddique – Dr. Islabi)

14.19. Justice and equity

Hazrat Abu Bakr Siddique (RA) has given the position of Qazi (Justice) to Hazrat Omar Farooq (RA) and for his assistance Hazrat Usman Ghani (RA), Hazrat Ali Al-Murtaza (RA) and Hazrat Zaid bin Sabit (RA).

Islam has obliged authorities to establish justice among the people. Language, homeland, and social conditions should not be discriminated. It is the responsibility of the ruling that not to care whether a criminal is a friend or an enemy, a rich or a poor person, a laborer or a big trader.

In the Quran,

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ؕ اِعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۸﴾

O you who believe, be steadfast for (obeying the commands of) Allah, (and) witnesses for justice. Malice against a people

should not prompt you to avoid doing justice. Do justice. That is nearer to Taqwa. Fear Allah. Surely, Allah is All-Aware of what you do.

(Surah Al Maida - 8)

The scholars used to organize Abu Bakr Siddique (RA) wisdom was surprised and used to mend hearts. His view was the practical invitation of Islam. Which led to Islam in the hearts of people. He used to treat equally for donations between people. He also requested people to cooperate. Once he presented himself for the Qesas (Accountability), a manifestation of his fame and fear. (Tarikh Al-dawah al-Islam fi Ahad al-Khulafah)

Method of Hazrat Abu Bakr Siddique (RA) was that when a case was present to him, then he would find the solution in Allah's Book (Quran). If he gets it, decide on it. If he (RA) did not see his order in the book, then find in the Hadith and Sunnah of the Prophet (ﷺ), then would decide accordingly.

If he did not find the book and the Sunnah, you would have asked the people that you know that the Prophet (ﷺ) has made a decision in this regard. Sometimes people would inform him that the Prophet (ﷺ) has decided like this or so, then he would decide according to the decisions of Prophet Muhammad (ﷺ).

Hazrat Abu Bakr Siddique (RA) say that there are people among us who remember the decisions of the

Messenger of Allah (ﷺ). If there is no success, then scholars and elders should consult and advise them when they agreed to any opinion, they would decide according to it.

(Mosuh Fiqh Abi Bakr Siddique – Qalajami)

Precious words

فر من الشرف يتبعک الشرف

و احرص على الموت

تو هب لک الحيوٰة

Run away from

love of rank!

Honor will come after you,

be patient over death!

You will be given life

Syedna Abu Bakr Siddique (RA)

15.0. Abu Bakr Siddique (RA) testimony in the Quran

1. Welfare for the sake of Allah

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَالَّيْلِ اِذَا يَغْشٰى ﴿١﴾ وَالنَّهَارِ اِذَا تَجَلّٰى ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ

وَالْاُنْثٰٓى ﴿٣﴾ اِنَّ سَعْيَكُمْ لَشَتّٰى ﴿٤﴾ فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ﴿٥﴾ وَصَدَّقَ

بِالْحُسْنٰى ﴿٦﴾ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ﴿٧﴾ وَاَمَّا مَنْۢ بَخِلَ

وَاسْتَغْنٰى ﴿٨﴾ وَكَذَّبَ بِالْحُسْنٰى ﴿٩﴾ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ﴿١٠﴾ وَمَا يُغْنِيْ

عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ﴿١١﴾ اِنَّ عَلَيْنَا لَلْهُدٰى ۬ ﴿١٢﴾ وَاِنَّ لَنَا لَلْاٰخِرَةَ

وَالْاُوْلٰى ﴿١٣﴾ فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ﴿١٤﴾ لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ﴿١٥﴾ الَّذِيْ

كَذَّبَ وَتَوَلّٰى ﴿١٦﴾ وَسَيُجَنَّبُهَا الْاَتْقَى ﴿١٧﴾ الَّذِيْ يُؤْتِيْ مَالَهٗ يَتَزَكّٰى ﴿١٨﴾ وَمَا

لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ﴿١٩﴾ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ

الْاَعْلٰى ﴿٢٠﴾ وَلَسَوْفَ يَرْضٰى ﴿٢١﴾

I swear by the night when it covers (the sun), (1) And by the day when it unveils itself, (2) And by the One who created the male and the female, (3) Your efforts are diverse: (4) As for the one

who gives (in charity) and fears Allah, (5) And believes in the best (religion), (6) We will facilitate for him the way to extreme ease (i.e., the comforts of Paradise). (7) But the one who is miser and deems himself self-sufficient, (8) And rejects the best (religion), (9) We will facilitate for him the way to extreme distress. (10) And his wealth will not help him when he will fall down (into Hell). (11) Of course, it is undertaken by Us to guide, (12) And in Our control is the Hereafter and the worldly life. (13) So, I have warned you of a blazing fire. (14) None will enter it but the wretched one, (15) Who rejected (the truth) and turned away (from it). (16) And saved from it will be the most God-fearing one, (17) Who gives his wealth (in charity) to become purified, (18) While no one has conferred any favor on him for which he would give a return, (19) But (he gave his wealth in charity) only to seek the Countenance of his Lord, the Most High. (20) And surely, he will soon be happy. (21)

(Surah Al Lael : 1- 21)

The interpreters agree that when Hazrat Abu Bakr Siddique (RA) purchased the Hazrat Bilal (RA) and other compelled people (who were oppressed by the infidel due to bringing the Islam) in the path of Allah, father of Abu Bakr (RA) Hazrat Abu Qahafa (RA) said!

"Dear son!" I see you buy weak and despicable slaves, if you release strong men and women, they will come to you and work for you. Abu Bakr Siddique (RA) responded and spoke!

O my beloved father! I only want to admire Allah Almighty.

Then these verses are revealed:

Ibn Jozi (ra) has written that the Ummah is consciences that

(وَسَيُجَنَّبُهَا الْاَتْقَى)

Revealed for the admire of Abu Bakr Siddique (RA)

2. Sani Asnain

Allah said in Quran!

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ۭ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿۴۰﴾

If you do not help him, (it makes no difference to the Prophet, because) Allah has already helped him when the disbelievers expelled him, and he was the second of the two, when they were in the cave, and he was saying to his companion, "Do not grieve. Allah is surely with us." So, Allah caused His tranquility to descend on him, and supported him with troops that you did not see, and rendered the word of the disbelievers humiliated. And the word of Allah is the uppermost. Allah is Mighty, Wise.

(Surah At Toubah - 40)

3. Verificatory

Allah said in Quran!

وَالَّذِیْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۳۳﴾

As for the one who has come with the truth and believed it to be true, then such people are the ones who are God-fearing.

(Surah Zumr - 33)

In his famous commentary of Tafsir Kabir by Imam Fakhruddin Razi (ra) has mentions the saying of Hazrat Ali Murtaza (RA) that the one who brings the truth in this verse refers to the Prophet (ﷺ) and the confirmer means to be Abu Bakr Siddique (RA). (Tafsir Kabir)

4. Charity doer

Allah said in Quran!

اَلَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّیْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِیَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ ﴿۲۷۴﴾

Those who spend their wealth night and day, secretly and openly, __ they have their reward with their Lord, and there is no fear for them, nor shall they grieve.

(Surah Al Baqarah - 274)

Hazrat Abu Bakr Siddique (RA) paid charity forty thousand Dinars. He donates 10 thousand dinars in the day, ten thousand dinars at night, ten thousand dinars

hidden and ten thousand dinars openly. So, this verse was revealed for him. (Tafsir Ruhl-Muani)

5. Adviser of Rasool Karim (ﷺ)

Allah said in Quran!

فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him.

(Surah Ale Imran 149)

Imam Jalaluddin Sayuti (ra) says regarding this ayah that Abdullah bin Abbas (RA) said! This ayah revealed for Abu Bakr Siddique (RA) and Omar Farooq (RA).

It is narrated from Hazrat Abdur Rahman bin Ghanem that the Messenger of Allah (ﷺ) said to Hazrat Abu Bakr Siddique (RA). If you both (Abu Bakr and Omar) agree on some advice, then I will not oppose you.

(Tafsir Al-dur Al-Mansur)

6. Rights executor

Allah said in Quran!

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰ
تُوْهُمْ نَصِيْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ﴿۳۳﴾

For everyone We have made heirs in what the parents and the nearest of kin have left. As for those with whom you have made a pledge, give them their shares. Surely, Allah is Witness over everything.

(Surah Al Nisa - 33)

Hazrat Abu Bakr's (RA) son Abdur Rahman (RA) refuses to accept Islam, so he swears that I would lose him inheritance. Later when he brought Islam, Allah sent down this verse and ordered them to give him his part.

(Tafsir Al-dur Al-Mansur)

7. Allah's beloved

Allah said in Quran!

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ
وَيُحِبُّوْنَهٗۤ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ
وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ
عَلِيْمٌ ﴿۵۴﴾

O you who believe, if anyone from you turns back from his Faith, then Allah will bring a people whom He loves and who love Him, humble toward the believers, hard on the disbelievers, who fight in the way of Allah and are not afraid of the reproach of any critic. That is a grace of Allah. He confers it on whom He wills. Allah is All-Embracing, All-Knowing.

(Surah Al Maida - 54)

It is narrated from Hazrat Ali al-Murtaza (RA), Hazrat Hasan (RA) and Qatada (RA) that this verse attributes the people mentioned is Hazrat Abu Bakr Siddique (RA) and his companions, who did jihad with the apostates and the Zakat's critics after the Prophet (ﷺ). (Tafsir Al-dur Al-Mansur)

Imam Allama Jalaluddin Sayuti (ra) wrote in his book 'Tarikh Al-Khulafah' that these verses have been revealed in the book for Abu Bakr Siddique (RA).

8. Knowledgeable

Allah said in Quran!

وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

And among humans and beasts and cattle, there are those having different colors as well. Only those of His slave's fear Allah who are knowledgeable. Surely Allah is Mighty, Forgiving. (Surah Fatir - 28)

Allah Mahmood ibn Abdullah Al-Alussi explains in his tafsir in Ruh-al-Muani: "According to some sayings, this verse was revealed about Hazrat Abu Bakr Siddique (RA) that he always dominated the divinity of divinity." (Tafsir Ruh Al-Muani)

9. Pain taker for Allah

Allah said in Quran!

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٣٠﴾

Surely, those who have declared: "Our Lord is Allah", then remained steadfast, on them the angels will descend, saying, "Do not fear, and do not grieve; and be happy with the good news of the Jannah (Paradise) that you had been promised.

(Surah Fussilat - 30)

Imam Fakhruddin Razi (ra) mentions saying of Abdullah bin Abbas (RA) in his famous commentary Tafsir Kabir that this verse has been revealed about Hazrat Abu Bakr Siddique (RA) because he faced very trouble in the path of Allah, but for Islam he would be patient with perseverance.

(Tafsir Kabir)

10. Obedient

Allah said in Quran!

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۖ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾

However, if they force you to ascribe partners to Me about whom you (can) have no (source of) knowledge, then do not obey them. Remain with them in this world with due fairness, but follow the way of the one who has turned himself towards Me. Then, towards Me is your return, so I shall tell you what you had been doing."

(Surah Luqman - 15)

Allama Alussi (ra) said regarding this ayah that this verse is for blessings of Allah upon Hazrat Abu Bakr Siddique (RA). Hazrat Abdullah bin Abbas (RA) narrates that in this verse " مَنْ أَنَاب " means to be Hazrat Abu Bakr Siddique (RA). Because when he believed, at that time he was a famous trader, he had a great influence in the famous and known trader of that time. Therefore, the news about your faith spread like a forest fire. His close businessman Abdur Rahman ibn Awf (RA), Saeed bin Zaid (RA), Usman bin Affan (RA), Talha bin Obaidullah (RA), Zubair bin Awam (RA), etc. were surprised and served to confirm this wonderful news. They came and asked you in uncertainty. O Abu Bakr! We have heard that you believe in Muhammad

bin Abdullah (ﷺ). He explained the event of bringing his Islam in a very loving way. He described in this way that they decided to believe as they heard and accepted Islam through the revelation. At this time, this verse was revealed by Allah Almighty. (Tafsir Ruhl-Muani)

11. Excellency

Allah said in Quran!

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

The men of grace and wealth among you should not swear against giving (their charitable gifts) to the kinsmen and the poor and to those who have migrated in the way of Allah, and they should forgive and forego. Do you not like that Allah forgives you? Allah is Most-Forgiving, Very-Merciful.

Surah Al Noor - 22)

This verse is revealed to Hazrat Abu Bakr Siddique (RA). When Abdullah bin Ubai and his fellow hypocrites put blame on Hazrat Ayesha Siddiqah (RA), the Messenger of Allah (ﷺ) was very upset and sad. Hazrat Ayesha Siddiqah (RA) was also embarrassed and distressed. But Hazrat Abu Bakr Siddique (RA) was sad about the sadness of the Messenger of Allah (ﷺ). His nephew Hazrat Mustah bin Assassa (RA) supported the people

of accuser. Since he was childish, he was in Hazrat Abu Bakr's (RA) custody. He used to bear all his expenses. So, Hazrat Abu Bakr (RA) swore in anger that no one would help him now.

This verse was revealed to him. Hazrat Abu Bakr Siddique (RA) said, when this verse was recited by Rasool Ullah (ﷺ) indeed my intention is that Allah will forgive me. I will not stop what I treat with him. So, he continued to help him.

This verse proves to be the virtue of Hazrat Abu Bakr Siddique (RA) and Allah Almighty told you أُولُوا الْفَضْلِ.

(Tafsir Al-dur Al-Mansur)

12. Good prospector

Allah said in Quran!

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ؕ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿۹﴾

Can (such people be equal to) the one who worships during the hours of night, prostrating himself and standing, fearing the Hereafter and having hopes in his Lord's mercy? Say, "Can those who know and those who do not know become equal?" It is only the people of understanding who are receptive of the advice.

(Surah Al Zumur - 9)

It is narrated from Abdullah ibn Abbas (RA) that this verse has been revealed in the book of Sheikhain,

Hazrat Abu Bakr Siddique (RA) and Hazrat Omar Farooq (RA). (Tafsir Khazan)

13. Peaceful

Allah said in Quran!

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِى النَّارِ
خَيْرٌ اَمْ مَّنْ يَّاْتِيْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ
اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۴۰﴾

Surely those who adopt perversity about Our verses are not hidden from Us. So, tell me which one is better: the one who is thrown into the Fire, or the one who will come safely on the Day of Judgment? Do whatever you wish. He is watchful of whatever you do. (Surah Fussilat - 40)

Hazrat Abdullah ibn Abbas (RA) said that this verse means that Abu Bakr Siddique (RA) is meant by the coming of peace in the day of Resurrection.

(Tafsir Al-dur Al-Mansur)

14. Recognized for good deeds

Allah said in Quran!

اُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ
فِيْٓ اَصْحٰبِ الْجَنَّةِ ؕ وَعْدَ الصِّدْقِ الَّذِىْ كَانُوْا يُوْعَدُوْنَ ﴿۱۶﴾

Such are the people from whom We accept the best of what they did, and overlook their evil deeds, (so as they will be) among the people of Paradise according to the true promise that was made to them.

(Surah Al Ahqaf - 16)

Hazrat Abdullah ibn Abbas (RA) says that this verse has been revealed about Hazrat Abu Bakr Siddique (RA).

(Tafsir Al-dur Al-Mansur)

15. Fearful of Allah

Allah said in Quran!

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾

And for the one who is fearful of having to stand before his Lord, there are two gardens,

(Surah Ar Rahman - 16)

Ibn Hatim has written that these verses are revealed in the praise of Abu Bakr Siddique (RA).

(Tarikh Al-Khulafah)

16. Expend for Allah

Allah said in Quran!

وَ مَا لَكُمْ اَلَّا تُنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ
لَا يَسْتَوِيْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً
مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَقَاتَلُوْا ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۰﴾

And what is wrong with you that you should not spend in the way of Allah, while to Allah belongs the inheritance of the heavens and the earth? Those who spent before the Conquest (of Makkah) and fought are not at par (with others). Those are much greater in rank than those who spent later and fought, though Allah has promised the good (reward) for each. Allah is well aware of what you do.

(Surah Al Hadeed - 10)

In this verse, expend before Victory of Makkah means to be Hazrat Abu Bakr Siddique (RA). Hazrat Abdullah ibn Omar (RA) says that once a Messenger of Allah (ﷺ) comes to us. Hazrat Abu Bakr Siddique (RA) was also present in this forum and he was wearing a shirt with buttons as acacia tree thorn in the cloth he wore. At that time Gabriel (as) appeared and asked the Prophet (ﷺ)!

I am seeing Hazrat Abu Bakr (RA) that he is wearing an Acacia thorn in what he wears. What is the reason? The Messenger of Allah (ﷺ) said!

O Gabriel! Abu Bakr (RA) has spent all his wealth on me before Fateh Makkah. Gabriel (as) said to hear this. O Prophet! The Lord Almighty is telling him greetings and it is also saying that Abu Bakr (RA) is happy with Me at his present condition or angry?

Messenger of Allah (ﷺ) attracted Hazrat Abu Bakr Siddique (RA) and said!

O Abu Bakr! Allah Almighty has called you greetings and it is said that you are pleased with your Lord or angry with your Lord. Hazrast Abu Bakr (RA) heard it and said, "O Messenger of Allah (ﷺ)!" Can I be angry with my Lord, but I am pleased with my Lord.

(Tafsir Ibn Kathir)

17. Religious Honour

Allah said in Quran!

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ۭ اُولٰۗىِٕكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ۭ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ۭ اُولٰۗىِٕكَ حِزْبُ اللّٰهِ ۭ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿۲۲﴾

You will not find those who believe in Allah and in the Hereafter having friendship with those who oppose Allah and His Messenger, even though they may be their fathers or their sons or their brothers or their clan. They are such that

Allah has inscribed faith on their hearts and has supported them with a spirit from Him. He will admit them to gardens beneath which rivers flow, in which they will live forever. Allah is pleased with them, and they are pleased with Allah. Those are the party of Allah. Be assured that it is (the members of) the party of Allah that are the successful.

(Surah Al Mujadilah - 22)

This verse is also revealed to Hazrat Abu Bakr Siddique (RA). Ibn Jarij (RA) said that Hazrat Abu Bakr's (RA) father, Hazrat Abu Qahafa (RA) told something bad at the time of ignorance to Rasool Ullah (ﷺ). Hazrat Abu Bakr Siddique (RA) pushed him hardly, he fell away. Later, he discovered the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) said, "Did you really do this?" He said Yes!

Rasool Allah (ﷺ) said do not do this again. Hazrat Abu Bakr (RA) said! If I had a sword at that time, I would have punished him with sword. This verse was revealed to him. (Tafsir Ruhl-Muani)

18. Clean resentment of hearts

Allah said in Quran!

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٧﴾

We shall have removed whatever grudge they had in their hearts, (thus making them) brothers, sitting on couches, face to face. (Surah Al Hajar - 47)

Imam Sayuti (ra) wrote in reference to Ibn Asakar that this verse has been revealed in the book for Hazrat Abu Bakr Siddique (RA), Hazrat Omar Farooq (RA) and Hazrat Ali al-Murtaza (RA).

19. Allah's merciful

Allah said in Quran!

هُوَ الَّذِیْ یُصَلِّیْ عَلَیْكُمْ وَمَلٰٓىِٕكَتُهٗ لِیُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ

اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْمِنِیْنَ رَحِیْمًا ﴿۴۳﴾

He is such that He and His angels send blessings to you, so that He brings you out from all sorts of darkness into Light; and He is Very-Merciful to the believers.

(Surah Al Ahzab - 43)

Imam Sayuti's (ra) statement is that Abdullah bin Hamid has recalled Mujahid (ra) that this verse is in the form of Hazrat Abu Bakr Siddique (RA) praise.

16.0. Abu Bakr Siddique (RA) in Ahadith Mubarak

16.1. Mentioned in Hadith

1. It is narrated by Hazrat Umro bin Aas (RA) that once Rasool Allah (ﷺ) sent Hazrat Abu Bakr (RA) for the campaign of Zat-ul-Salasel. I came to the service of the Messenger of Allah (ﷺ) and asked, "Who is the dearest to you in your sight." The Prophet (ﷺ) said! Ayesha Siddique (RA) is the most favorite to me. Then I asked and in men? The Prophet (ﷺ) said, "her father, Abu- Bakr Siddique (RA), I asked who then? Answer: Omar bin Khattab (RA) and so many people counted.

2. Hazrat Ibn Omar (RA) narrated that The Prophet (ﷺ) said: The person who hangs his clothes with pride, Allah will not look at him on the Day of Judgment. Hazrat Abu Bakr Siddique (RA) hearing this also said that a part of my clothes also hangs down. But through it I make deals with people, the Messenger of Allah (ﷺ) said, "You do not do it for pride."

3. Hazrat Abu Hurairah (RA) narrates that once the Prophet (ﷺ) said to the Companions. Today who in you resisted fasting. Hazrat Abu Bakr (RA) said that I. Then the Messenger of Allah (ﷺ) asked, "Are you among those who follow the funeral today?" Hazrat Abu Bakr Siddique (RA) said that I am. The Messenger of Allah (ﷺ) said, "Who of you has eaten the poor?"

Hazrat Abu Bakr Siddique (RA) replied that I am. Then the Messenger of Allah (ﷺ) said, "Who of you has care the sickness today?" Hazrat Abu Bakr Siddique (RA) said that I did. The Prophet (ﷺ) said: All these qualities that any one has gathered together will surely enter Paradise.

4. It is narrated from Hanifa (RA) that the Messenger of Allah (ﷺ) said O people! After me, obey Abu Bakr (RA) and Omar (RA).

5. Hazrat Abu Hurairah (RA) narrated that Hazrat Abu Bakr Siddique (RA), Hazrat Omar Farooq (RA), Hazrat Uthman (RA), Hazrat Ali (RA), Hazrat Talha (RA) and Hazrat Zubair (RA) were with the Prophet (ﷺ) standing on the mountain. At this time the earthquake came, and the stone began to rise, and the Prophet (ﷺ) ordered that "Be stone, because there is none besides you except Prophet (ﷺ), Siddique and Shaheed." (Earthquake was stopped)

6. Hazrat Abu Hurairah (RA) narrates that the Messenger of Allah (ﷺ) said! The benefits have reached me of Abu Bakr Siddique (RA) as much did not reach someone else's wealth. Hazrat Abu Bakr (RA) started crying and said, "O Messenger of Allah (ﷺ)! What is my wealth, I am offering sacrifice to you."

7. Hazrat Ayesha Siddiqah (RA) narrated that on the day of Hijrat (migration to Madinah) The Prophet (ﷺ) came to our house, my father Abu Bakr (RA) was

resting. The Prophet (ﷺ) said O Abu Bakr! I have got permission to migrate and you will be with me. I saw that my father is crying for happiness. Then he went with Rasool Allah (ﷺ). Both of them stayed in the cave for three days, the Quran was revealed for Abu Bakr Siddique (RA) calling "Sani Asnain".

8. Hazrat Abu Saeed Khudri (RA) narrated that The Messenger of Allah (ﷺ) said: Every Prophet has two ministers in the sky and two on the earth. My ministers Gabriel (as) and Michael (as) are in heaven and on the Earth are Abu Bakr (RA) and Omar (RA). (Tirmizi)

9. Hazrat Abdullah bin Masood (RA) narrated that The Prophet (ﷺ) said: If I made someone a special mullah and a friend, I would make Abu Bakr (RA), but Abu Bakr (RA) is my brother and my partner, and Allah has made your partner a special friend. (Mishkat Sharif)

10. It is narrated from Hazrat Abu Hurairah (RA) that once the Prophet (ﷺ) said! "When Gabriel (as) came to me, holding my hand, he showed the door of heaven, which would enter my Ummah in heaven." Hazrat Abu Bakr Siddique (RA) said, "O Messenger of Allah!" My heart wants me to be with you to see that. The Prophet (ﷺ) said, O Abu Bakr! You will first enter in Paradise. (Sanan Abu Daud)

11. Hazrat Ali (RA) narrated that after The Prophet (ﷺ), the best one is Abu Bakr (RA) then Omar (RA).

(Sahih Bukhari)

Hazrat Abu Bakr (RA) used to work very carefully in the narration of Hadith. The number of narrations you have mentioned is 144. Many companions and narrators narrated the Hadith from you.

Hazrat Abu Saeed Khudri (RA) narrated that Rasool Allah (ﷺ) said: Abu Bakr (RA) is the most favored person in relation to me and companions, and if I made friend someone else other than my Lord, I would make Abu Bakr (RA) my Khalil. But Islamic brotherhood and love are enough.

Look! Close all the doors and windows towards the Masjid-e-Nabvi instead of Abu Bakr's (RA) gate.

(Sahih Bukhari: 6354, Sahih Muslim: 2382)

Hazrat Abu Musa al-Ashari (RA) narrated that once the Prophet (ﷺ) was present in a garden. When a person came and asked permission to come in.

The Prophet (ﷺ) said!

(افتح له و بشره بالجنة)

Open the door for him and give him good tidings of Paradise.

It was Abu Bakr Siddique (RA) who entered the garden.

(Sahih Bukhari: 3693, Sahih Muslim: 2403)

It is narrated by Anas ibn Malik (RA) that: Once the Prophet (ﷺ), Abu Bakr (RA), Omar (RA), Usman (RA), went to the mountain of Uhud, the mountain started

blowing due to the earthquake. The Prophet (ﷺ) struck his feet and said to him.

(اثبت احد فإنما عليک نبی و صديق و شهيدن)

O Uhud! Stop! Here are on you the prophet, Siddique and two martyrs. (Sahih Bukhari: 3686)

Syedna Omar ibn Khattab (RA) says!

(لو وزن ايمان ابی بكر بايمان اهل الارض لرجع به)

If Hazrat Abu Bakr's faith and the people of the earth are faith would be compared up, then Hazrat Abu Bakr's faith will be heavy. (Behaqi)

16.2. Status of Siddique (RA)

1. Lover of Rasool Karim (ﷺ)

Imam Tirmidhi (ra) mentioned the narration of Hazrat Abu Saeed Khudri (RA) that when the Messenger of Allah (ﷺ) was addressing in between Muhajir and Ansar, everybody who sitting there was look downward except Abu Bakr Siddique (RA) and Omar Farooq (RA). Abu Bakr (RA) and Omar (RA) used to look at his eyes filled with eyes and smiled in the murmur, and the Prophet (ﷺ) also smiled at seeing both of them.

Tirmidhi, Hakim, and Tibrani have written that one day the Messenger of Allah (ﷺ) came to the Masjid.

Rasool Allah (ﷺ) was sitting the Masjid as Abu Bakr (RA) and Omar (RA) were on right left of the Prophet (ﷺ). Then Rasool Allah (ﷺ) caught the hands of the both Abu Bakr (RA) and Omar (RA) and said!

The same will be raised on the day of Resurrection.

2. Good deeds holder

It is narrated by Ummul-Mominin Syeda Ayesha Siddiqah (RA): Once the Messenger of Allah (ﷺ) was blessed in my lap, it was night-shining. I asked The Prophet (ﷺ)! Will anyone have the good deeds equal to stars as heaven? The Messenger of Allah (ﷺ) said! Yes, he is Omar (RA).

Then I asked to the Prophet (ﷺ)! How good are my father's good deeds? The Prophet (ﷺ) said: All the good deeds of the Omar (RA) are just like one of the good deeds of Abu Bakr (RA). (Mishkat ul Masabah)

3. Abu Bakr Siddique in the Paradise

It is narrated by Jabir bin Abdullah (RA) that Rasool-Allah (ﷺ) said! The angels will bring Abu Bakr (RA) on the Day of Judgment and will place with the prophets in Jannah.

(Kanzul-Ammal)

4. Beneficent of Benefactor of Humanity

It is narrated by Hazrat Abu Hurairah (RA) that Rasool Allah (ﷺ) said! I have revoked the person who had a favor on me. But Abu Bakr (RA) has the blessings on me that the reward will be given to Allah on the Day of Judgment. (Sannan Tirmizi)

5. Hazrat Abu Bakr (RA) – Scholar of Hadith

Allama Jalaluddin Sayuti (ra) said!

Hazrat Abu Bakr Siddique (RA) was the great Imam of the Hadith. Hazrat Abu Bakr (RA) was a great scholar of Hadith. Whenever there was a problem with the companions on any occasion, then they would first turn towards him, so he would convey them to the Hadiths of the Prophet (ﷺ), that they used to play on your heart and soul. He presented the Hadith with regard to the occasion and when necessary, on which the other companions did not aware with that.

Hazrat Allama Shamsuddin Dhahabi (ra) says! Abu Bakr Siddique (RA) is the first person to say most carefully in taking Hadith from Rasool Karim (ﷺ).

(Tazkira Al-Huffaz – Dhahabi)

This is why he have narrated very less Ahadith. He has not lived for a long time after the demise of the Messenger of Allah (ﷺ). The Imams of the hadith had taken every Hadith, but every companion in the Khilafah period did able to narrate the same hadith, in

which they themselves Is affiliated with. Therefore, the companions used to copy only that Hadith from him they did not have. (Tarikh Al-Khulafah)

6. First raised from grave in the day of Judgment

Abdullah bin Omar (RA) narrated that The Prophet (ﷺ) said: On the day of Judgment, my grave will be torn off first and then Abu Bakr (RA) and Omar (RA) will come out. (Sanan Tirmizi)

7. The Prophet's (ﷺ) Successor

Jubair bin Matam (RA) narrated that once a woman came to the Prophet (ﷺ) and talked to some matter. The Messenger of Allah (ﷺ) ordered her to come again. She spoke! O Rasool Allah (ﷺ), if I came and I could not find you (means about your death). The Messenger of Allah (ﷺ) said then you go to Abu Bakr (RA). (Bukhari and Muslim)

Mentioned in Mustadrak Hakim, it is narrated Hazrat Anas (RA) that people of Banu Mustaliq sent me to Rasool Allah (ﷺ) asking that to whom we will give Zakat after you. Rasool Allah (ﷺ) said! Abu Bakr (RA), after him Omar (RA), after him Usman (RA).

Hazrat Abu Hurairah (RA) narrates that Rasool Allah (ﷺ) have taken a loan from a Jew. He asked if I

came and you could not be (which was the demise of the Prophet), to whom I should go. Rasool Allah (ﷺ) said, "Go to Abu Bakr (RA) and afterward he tells the name of Omar (RA)."

8. Position of Siddiquiat

The title of Hazrat Abu Bakr (RA) is Siddique, his position was also "Siddiquiat ".

Siddiquiat: Siddiquiat is that each Prophet (AS) who came after a Prophet has testified his Prophecy, after the Prophet Muhammad (ﷺ), there will be no other prophet had to come, therefore, now the position of Siddiquiat was proposed instead of the Prophet. Therefore, attestation of Last Prophet (ﷺ) has been confirmed by Siddique.

Hafiz Ibn Qayyam (ra) says that Siddique has surrendered his heart with every aspect to the Messenger of Allah (ﷺ). In all matters, he is subject to the messenger, his knowledge, belief, present, morality, morality and love, relationships. It does not have to be desirous for appreciation nor explicitly benefits. Do not wait for the discovery (Kashf and Ilham). (Madarz Al-Salekin)

Hazrat Shah Waliullah Mohaddis Dehlvi (ra) also described some peculiarity and symptoms of Siddique. As for the right which descends to the Prophet, he sacrifices for his life. Because of right love, he does not oppose anything in it. The revelations and theories of

the revelation take place by the Prophet's spirit and mirror the soul of Siddique. All these signs were found in Hazrat Abu Bakr Siddique (RA). Therefore, after the Prophet, no one deserves the blessings of the Prophet, or the share of Prophethood. (Hujatullah Baleghah)

There is nothing any position between Prophecy and (Siddiquiat) Sacredness. It is also supported by Quran. And from the Hadiths also shows that after the Prophethood there is a place of Siddiquiat.

Maulana Abu-ul-Kalam Azad (ra) described this in his words! Mirrors are also thousands, and are miraculous for reflection due to being mirrors, but due to density and rust, they do not accept the image immediately and they need a tendency. Then there are various varieties of rusts and density and different grossness. A mirror is cleared quickly and sometime, and someone's rust has reached the limit that there is no hope to be cleaned. According to Abu Bakr Siddique's (RA) clean and pure mirror accepted at first glance. It was Siddiquiat, which was called after looking beauty of Prophethood.

(واللّٰہ ما ھٰذا بوجہ کذاب)

Maulana further says! The power of Prophethood should be considered the Siddiquiat as a type of act of explanation for the people. Therefore, the first party with each prophet is of the Siddiquiat. And so on, every divine right and every discovery of reality has always a group of companions who have the right to recognize the right at first sight and find out the facts. The nature of Siddiqeen is appropriate as in demanding the iron

magnetism. Even though the weak eye can see when things come exactly in front. Or the sunshine is too high.

(Siddique Akbar – Hafiz Azhar Mahmood)

16.3. Commandments for Abu Bakr Siddique (RA)

ابو بکر خیر الناس الا ان یکون نبی

1) Except the prophets, Hazrat Abu Bakr (RA) is better in all human beings. (Muajam Tibrani)

ارحم امتی بامتی ابو بکر

2) Rasool Allah (ﷺ) said! On my Ummah Abu Bakr (RA) is most affectionate of my Ummah.

(Tirmizi Sharif, Mut'ah Imam Muhammad)

قال رسول اللہ ﷺ انا اول من تشق الارض عنه ثم ابو بکر ثم عمر

(Tirmizi Sharif, Mustadrak Hakim)

3) The Prophet (ﷺ) said: "On the Day of Resurrection, the earth will be opened to me first, then for Abu Bakr's and Omar's."

قال رسول اللہ ﷺ انت صاحبی علی الحوض وانت صاحبی فی الغار

(Tirmizi Sharif)

4) The Prophet (ﷺ) said: O Abu Bakr, you will be my companion on the Pond of Kausar, and you were also my companion in the cave.

مروا ابا بکر فلیصل بالناس

(Bukhari, Muslim, Tirmizi, Ibn Majah)

5) Abu Bakr Siddique (RA) ordered on behalf of me to pray.

ما اوحی الی شئی الا صبیة فی صدر ابی بکر

(Al-Riyad Al-nasrah)

6) The revelation was revealed to me, I squeezed in Abu Bakr's (RA) chest.

وقر بصدرة ما فضلکم ابو بکر بفضیلتة صوم و لا صلاة و لکن بشئی

(Al-Riyad Al-nasrah)

7) Abu Bakr (RA) does not have any superiority from prayer and fast, but virtue is due to the vigilant thing which is put in his chest.

Hazrat Ali bin Abi Talib (RA) states that when the Prophet (ﷺ) got dead, we considered the case in Khilafah. So, we found that the Messenger of Allah (ﷺ) proceeded to Abu Bakr Siddique (RA) to pray for the imamate of the prayer, whom the Messenger of Allah (ﷺ) chose for our religion also liked us for the world and Abu Bakr Siddique (RA) preceded to Khilafah. (Tabqat Ibn Saad)

Imam Masrooq bin Ajdaa (ra) said:

حب ابی بکر و عمر و معرفة فضلها من السنة

It is Sunnah to love for Abu Bakr (RA) and Omar (RA) and their superiority.

(كتاب العلل و معرفة الرجال)

Abu Jafar ibn Ali ibn Hussein al-Baqar (ra) says:

من جهل ابی بکر و عمر رضی الله عنهما فقد جهل السنة

The person who does not know the virtues of Abu Bakr (RA) and Omar (RA) is a person who is ignorant of the Sunnah. (Kitab Al-Shariah – Ajri)

Hazrat Jafar ibn Muhammad Sadiq (ra) says!

بری الله ممن تبرأ من ابی بکر و عمر

Allah is free from that person who is free from Abu Bakr (RA) and Omar (RA). (Fazail Al-Sahabah – Imam Ahmad)

Abu Jafar Muhammad ibn Ali (ra) used to say in the state of illness!

اللّٰهم انی أتولی أبا بکر و عمر و أحبهما ، اللّٰهم إن کان فی نفسی غیر هٰذا

فلا نالتنی شفاعة محمد ﷺ یوم القیامة

O Allah! I consider Hazrat Abu Bakr (RA) and Hazrat Omar (RA) as my Wali (friend) and love them both.

O Allah! If there is any malice against them in my heart, then I do not have intercession for Muhammad (ﷺ) on the Day of Judgment. (Tarikh Damascus – Ibn Asakar)

1. Love Ali (RA) and malice for Sheikhain cannot be gathered

Hazrat Jahifah (RA) appeared in the service of Hazrat Ali al-Murtaza (RA) and said while talking.

O Ali! You are superior to all people after the Prophet of Allah (ﷺ). Hazrat Ali (RA) said that stay there, Jahifah! After the Prophet (ﷺ), the most blessed are Abu Bakr (RA) and Omar (RA). My love and Abu Bakr and Omar's malice cannot be gathered in the heart of a believer, nor can the love of Abu Bakr and Omar and my enmity be gathered.
(Tarikh Al-Khulafah, Kanzul-Ammal)

2. Khilafah Al Rasool ends from the world on his death

Hazrat Asad ibn Safwan (RA) says that when Hazrat Abu Bakr (RA) came to death, the people of Medina became motionless and thus became like a restless man as became unhappy at the time of the Rasool Allah's (ﷺ) demise. Hazrat Ali al-Murtaza (RA) came and said crying! Now Caliphate's prophecy ends from the world.

(Asad Al-Ghaba)

3. Impudent of Siddique (RA) exiled to the country

Abdullah bin Aswad used to seduce Hazrat Abu Bakr Siddique (RA). Hazrat Ali (RA) invaded the sword to kill him. But people hoped for optimization, he changed his mind and exiled him. And said I am in the city that he cannot stay in this city, so that he sent him out and sent to the country to Syria. (Kanzu Al-Ammal)

4. Superiority

Mentioned in the hadith that the Messenger of Allah (ﷺ) said, "No prophet came to it but has his two ministers were from heaven and two ministers from the earth." So, my two ministers are Gabriel (as) and Michael (as), from the sky, and Abu Bakr (RA) and Omar (RA) are from the world.

Hazrat Khatib Baghdadi (ra) says! Muhajir and Ansar consensus to Hazrat Abu Bakr Siddiqi's (RA) caliphate, and he used to tell him Khalifa tur-Rasool, and after him no one is given this title. It is said that at the time of the death of Rasool Ullah (ﷺ), there were thirty thousand Muslims in Madinah Munawra. All of them attributed Hazrat Abu Bakr Siddique (RA) to Khalilah Rasool- Ullah and after the Prophet (ﷺ), they would be pleased with him as Caliph. (Tarikh Baghdad)

Hazrat Shah Waliullah Mohaddis Dehlvi writes that Hazrat Abu Bakr Siddique (RA) got this superiority because of four things:

1) Due to high rank in the Ummah. This is what means "Siddiquiat ".

2) Support of the Messenger of Allah (ﷺ) in the early Islam.

3) To fulfill the works of prophecy.

4) The highest position in the Hereafter.

Mentioned in Sahih Bukhari according to Abdullah bin Omar (RA), Hazrat Abu Bakr Siddique (RA) was considered to be the most optimistic after the Messenger of Allah (ﷺ).

5. Hazrat Abu Bakr Siddique (RA) Better than the believer of Pharaoh's nation

Hazrat Ali al-Murtaza (RA) said! One day I saw that Kafir Quresh surrounded the Messenger of Allah (ﷺ) and was suffering from various kinds of distressing. A person is beating the Prophet (ﷺ), then others are doing badly torturing and abusing. They said! It is you are the one who has created one God leaving all the gods.

Hazrat Ali al-Murtaza (RA) said By Allah! At that time, nobody came close to the Holy Prophet (ﷺ), except Abu Bakr (RA). You would beat one and push the other to push the third to push back and also say that sorry you want to kill a person who says that my Lord is Allah.

After this, Hazrat Ali (RA) took a sheet of cloth above and he started crying and crying and so much that his

beard passed through tears. Then he said I ask you for the purpose of Allah to tell me that the believers of Pharaoh were superior or Abu Bakr Siddique (RA)?

All people were silent, he said, "Why do not you answer?" By Allah! A moment of Abu Bakr Siddique's (RA) life is better than the thousands of Muslims of Pharaohs period. Well, that person hid his faith from the people, and this purifying person praises his faith openly. (Tarikh Al-Khulafah)

6. Who was the beloved of Pharaoh`s nation?

It was an individual of the tribal nation Qubti who believed in Moses (AS), but he hid his faith. His nation did not know that he is to be a Muslim, when he heard that Pharaoh and his companions were making plans to kill Moses (AS), he tried to keep them from this intent and He said, "Why are you guilty of Moses (AS)? What crime has he committed to you?" He did not hold any law. Only you want to kill him because he says that Allah is my Lord. He has proven his belief with the truthfulness and miracles. Your society is so promoted, why you interfere with its personal beliefs? Leave them on his own. If suppose he is wrong then he will reach his own end, what is the need to paint your hands with blood? This believer mentioned the para 24, in verse 28 of Surah al-Mominun!

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ اَتَقْتُلُوْنَ رَجُلًا
اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَاۗءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ۭ وَاِنْ يَّكُ

كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ

اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ O

And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah ' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.

(Surah Al-Mominun – 28)

7. Siddique Akbar (RA) in the sight of Imams and scholars

Ibn Asakar wrote the narration of Muhammad bin Zubair (ra) that Caliph Omar bin Abdul Aziz sent me to Hazrat Hasan Basri (ra) to discover that people have been given various views about Khilafat Abu Bakr Siddique (RA), give satisfying and complete answer. Did the Messenger of Allah (ﷺ) make him a caliph?

Hazrat Hasan Basri (ra) hearing this sat down and said, "Are Omar bin Abdal-Aziz also suspect in this matter?" Wallah! Allah set him caliph because he was the most distinguished, the wise and charitable. Even if people do not accept his Caliph, he would live in the same manner.

Ibn Eddy narrates from Abu Bakr Ayash that Haroon Rashid told me! Why did people recognize Hazrat Abu

Bakr (RA) as Caliph? I replied O Amir al-Muminin! Allah Almighty, Messenger of Allah (ﷺ), and all Muslims were silent on Khilafat Siddique Akbar (RA). Haroon Rasheed said on this! Describe in detail so that there is no space left in the heart. I said that the Prophet (ﷺ) ordered Hazrat Bilal (RA) in his last sickness to tell Abu Bakr (RA) to lead the prayer. Hazrat Abu Bakr Siddique (RA) continued leading the prayers for eight days. The Prophet (ﷺ) also kept silent and because of the silence of the Prophet (ﷺ) all the Ummah quietly prayed behind Hazrat Abu Bakr Siddique (RA). So, Haroon Rashid liked this argument and he congratulated me. (Tarikh Al-Khulafah)

8. Siddique Akbar (RA) in view of Allama Alussi (ra)

Sheikh-ul-Islam Hazrat Shahab-Uddin Mahmood ibn Abdullah Alussi (ra) says!

* The Prophet Muhammad (ﷺ) is the hub of the Prophets.

* Abu Bakr is Siddique (RA) is the hub of Siddiquiat.

* Hazrat Omar Farooq (RA) is the hub of Shuhadah.

* Hazrat Ali al-Murtaza (RA is the hub of Wilayat.

Some people asked about Hazrat Uthman Ghani (RA) that the status of his rank was worth. So, the Allama said since he found a part in both the status of Shahadat and Wilayat and having the status of Zoon-Noorain. (Tafsir Ruhl-Muani)

17.0. Peculiarity of Siddique- Akbar (RA)

1. Foremost of Siddique Akbar (RA)

1. First accepted Islam in men.

2. First of all, set the Quran's name "Mus`haf ".

3. After the Prophet (ﷺ) first collected the Quran.

4. He is the first person who fights against the infidels for Prophet (ﷺ).

5. First Khalifa Rashid.

6. The first Caliph, who became Khilafah in his father's life.

7. The first Caliph who set his successor.

8. First of all, established a Bait-ul-Mall.

9. First of all interoperated the Islamic Law.

10. First of all his title was Caliph.

11. First of all, the revelation of Prophet (ﷺ) got the good news of salvation from Hell; In Islam first of all he got the title of `Atiq`.

12. After the Prophets, he will first go to Paradise.

13. The first Masjid in Islam he made. (Paying the price of Masjid-e-Nabvi`s land)

14. The first led pilgrimage of Hajj in Islam.

15. The first friend of the Prophet (ﷺ).

16. The first to confirm the Messenger of Allah`s (ﷺ) prophecy.

17. The first person to express his Islam openly.

18. He is the first Caliph who has been appointed a scholarship due to the activities of Khilafah.

19. After the Prophet (ﷺ), the first speaker of Islam.

20. The first protector of Rasool Allah (ﷺ).

21. First of all, spend money for Islam.

22. First of all, set the principles of obedience and interoperated the Islamic Law.

23. First of all he got the title from Rasool Ullah (ﷺ).

24. The first is in the companions who made Rasool Allah (ﷺ), his son-in-law.

2. Continuous accompany with Rasool Allah (ﷺ)

It is proven that Hazrat Abu Bakr Siddique (RA) was always accompanied with The Prophet (ﷺ) from before the Islam until Rasool Allah`s (ﷺ) last breathe. However, for the 9thAH on Hajj and for some jihadist battles, you should not be with the Prophet (ﷺ) with the permission of the Prophet (ﷺ). Every time he used to live with Rasool Allah (ﷺ). He left his family and migrated with the Prophet (ﷺ) for the pleasure of Allah and His Messenger (ﷺ). He stays in the cave.
As the Qur'an said! In the cave there was two, while the Messenger of Allah (ﷺ) said to his friend! Do not be afraid because Allah is with us.

In addition, he helped Rasool Ullah (ﷺ) many times. His testimony is present in the biographies. In the battle of Hunain while other people escaped, He stayed with Messenger Karim (ﷺ).

Ibn Asakar has written by Hazrat Abu Hurairah (RA) that the angels in battle of Badr said, "Look, Hazrat Abu Bakr (RA) is standing in front of the Messenger of Allah (ﷺ)." Abu Yallah, Hakim, Ahmad ibn Hanbal has written the narration of Hazrat Ali (RA) that the Messenger of Allah (ﷺ) told me and Abu Bakr (RA)! For one of you help of Gabriel (as) and for other is helping Michael (as). (Tarikh Al-Khulafah)

3. Knowledge and honor

Hazrat Abu Bakr Siddique (RA) was the most prominent and respected among all companions. When there was a difference between the companions in any case, the problem was presented before Hazrat Abu Bakr Siddique (RA) and he would solve it. The knowledge of the Qur'an was he has the most.

Imam Novi (ra) has written in Tehzeeb that Hazrat Abu Bakr Siddique (RA) was the best Hafiz Quran. The Prophet (ﷺ) made him Imam of prayer in his life. He also had the perfect knowledge of Sunnah. The companions of the Rasool used to refer to him. His memory was very strong. He has been enjoyed the companionship of Prophet (ﷺ) from the age of eighteen. Hazrat Abu Bakr Siddique (RA) was a specialist of all Arabs and Quresh lineages. He had a great deal of knowledge in interpretation of dreams.

His talk was fascinating, and it was considered as a guideline. Hazrat Abu Bakr Siddique (RA) sometimes made decisions and Fatwa on the presence of The Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) never touched.

Ibn Kathir (ra) says that Hazrat Abu Bakr Siddique (RA) had more knowledge of Quranic verses in all Sahabah. The Prophet (ﷺ) made the Imam of all the companions, because the Messenger of Allah (ﷺ) said that the Imam of the nation should be the person who is the most knowledgeable of the Quran.

In Tirmizi Sharif written with reference to Hazrat Ayesha Siddiqah (RA) that Rasool Allah (ﷺ) said! The people in which Abu Bakr (RA) is present, there is no right to Imamate except him. At the same time, it is also imperative that you were aware of most of the orders of the Prophet (ﷺ). As often as the companions used to refer to him, and he used to tell them Hadiths. He has the strong memory and used to describe the Ahadith of Prophet (ﷺ) according to the time and occasion. (Tarikh Al-Khulafah)

Hazrat Ayesha Siddiqah (RA) says that when the Messenger of Allah (ﷺ) got acquitted the world, people said that where should Rasool Allah (ﷺ) be buried. Hazrat Abu Bakr Siddique (RA) said, "I have heard from the Messenger of Allah (ﷺ) that he said! There is no prophet who died somewhere and was not buried at the place of his death.

Hazrat Ayesha Siddiqa (RA) further says that when there was a dispute about the inheritance of the Messenger of Allah (ﷺ) no one knew about it, so Hazrat Abu Bakr Siddiq said! I heard from the Messenger of Allah (ﷺ) that we are not made heirs in the community of Prophets, what we leave behind is charity.

(Ibn Asakar)

4. Speeches and sermons

Almighty Allah have given him ability to express his views in a best manner. He has made dramatic speeches on all the important and sensitive occasions. For example, during the incidence of the Messenger of Allah`s (ﷺ) death and in Saqifah Banu Saadah. He saved the feelings of the people and saved them from bloodshed and burning. His speeches influenced people's hearts. He knew the art of usage of words.

About the Prophet`s (ﷺ) demise people did not believe, Hazrat Omar Farooq (RA) was not ready for, But Hazrat Abu Bakr Siddique (RA) addressed this situation with such wisdom and understanding and said to the people!

Yes, whoever worships Muhammad (ﷺ), he should know that Muhammad (ﷺ) has died and who worships Allah that Allah is alive, never will die.

It was the condition that people began crying loudly and believed in the death of Prophet Muhammad (ﷺ). (Sahih Bukhari)

Hazrat Abu Bakr Siddique (RA) delivered a powerful, eloquent and eloquent speech in Saqifah Banu Siedah, which had to be confessed by Hazrat Umar Farooq (RA).

Hazrat Abu Bakr (RA) was more dignified and dignified than me. swear to Allah! The sentences I had thought of for my speech, he naturally said the same or better sentences. (Sahib Bukhari)

Some of the following statements are presented from your speech.

Where are they surprising faces from the brilliant and bright sunset today? Where did the colonialists destroy the big cities today and their fortresses? What happened to be the biggest men in the field today?

The circulation of the time reduced their powers and broke their arm and they slept in the darkness of the grave.

During talking sometimes, he became sentimental and started crying. Once he went to Minbar and said! In the place where I stood, the Messenger of Allah (ﷺ) had last year. Similarly, one day three times he intends to speak speeches and every time after two sentences was drowned in tears. (Masnad Ahmad)

5. Art of writing

There were very few people in Arabia before the Islam, who knew how to write. As a whole, the nation was illiterate. Those who knew to write, were seen very respectfully.

Hazrat Abu Bakr Siddique (RA) also among those people. The Messenger of Allah (ﷺ) sometimes used to serve as a book written by Hazrat Abu Bakr Siddique (RA). The elites have counted him in the inscription of revelation (Quran).

6. Thankfulness

Hazrat Abu Bakr Siddique (RA) made numerous achievements to get the pleasure of Allah, which are written in the Sunnah in the history of Islam. Allah Almighty also gave him many blessings and gave him a high degree like the comrade in the Cave.

Hazrat Abu Bakr Siddique (RA) also used to thank Allah for all the time that Allah had blessed him so much. His prayer of his Lord used to thank as a thankful one.

Allah has mentioned this in Surah Al-Ahqaf of Quran.

قَالَ رَبِّ اَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَعَلٰى
وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَاَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ
اِنِّيْ تُبْتُ اِلَيْكَ وَاِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿١٥﴾

he says, "My Lord, grant me that I offer gratitude for the favor You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And set righteousness, for my sake, in my progeny. Of course, I repent to you, and truly I am one of those who submit to You." (Surah Al Ahqaf - 15)

7. Financial sacrifices

Hazrat Abu Bakr Siddique (RA) was the most generous of all the companions. Allah says that it is an abstinent that spends its wealth for its purpose in order to purify it. Saeed bin Musyyab (ra) narrates that the Messenger of Allah (ﷺ) used to spend Hazrat Abu Bakr (RA)

wealth in the same way as used to spend his wealth. Ibn Asakar (ra) wrote the saying of Hazrat Ayesha Siddiqah (RA), and Arwah bin Zubair (RA) that Hazrat Abu Bakr Siddique (RA) had 40,000 dinars before to bring Islam, he spends all to the Prophet (ﷺ).

In 9th AH when the Messenger of Allah (ﷺ) appealed to companions for donation, Hazrat Usman Ghani (RA) presented three hundred camels, one hundred horses and two hundred Oqiya silver.

Hazrat Omar Farooq (RA) took half of his house hold and served in the service of Rasool Karim (ﷺ).

Hazrat Abdul Rahman bin Awf (RA) presented forty thousand dirhams.

When Hazrat Abu Bakr (RA) came, he presented all the items of his house in the service of Rasool Allah (ﷺ).

The Prophet (ﷺ) asked him with smile! What did Abu Bakr you left for the family?

Hazrat Syedna Abu Bakr Siddique (RA) said!

Allah and His Messenger (ﷺ) are enough for my family.

8. Devotion and Piety

Hazrat Zaid bin Arqam (RA) narrates that Hazrat Abu Bakr Siddique (RA) asked for water. A pot was served in his service with water and honey. He started crying taking the pot in hand. After some time, when he got

the face clean, the companions discovered what forced you to cry. He said that once I was with the Messenger of Allah (ﷺ) I saw that he is doing something away. I asked to him what this is. He (ﷺ) said! The world extended its hand to me, so I told him to get rid of me. I also fear that the world cannot have found me due to water and honey, and I do not violate the command of the Messenger of Allah (ﷺ).

It is narrated by Hazrat Arwah (RA) "When Hazrat Abu Bakr Siddique's (RA) Caliphate was established, he submitted all the material things to the Bait-ul-Mall and said," I traded through this material and used to find provides my family's way through it. Now my stipend is fixed so I do not need anything else.

Hazrat Abu Bakr Siddique (RA), when the Caliphate was set, his expenditure started running to meet from Bait-ul-Mall. It was very little that unable to fulfill all needs. Once his wife said about eating something sweet in food, he said that I do not have enough money for this. His wife started saving some money from his salary and when she was able to cook, she asked Hazrat Abu Bakr Siddique (RA) to buy this item from this money that she saved. Hazrat Abu Bakr Siddique (RA) said that my salary could not enough to cooked sweet, where did this amount come from? His wife explained how she saved from his monthly salary. Hazrat Abu Bakr Siddique (RA) said when he heard his wife. Allah Almighty has made me the watchman of the Muslim Ummah, and I was taking so much money from the Bail-ul-Mall extra that you could cook sweet. He then reduced his salary.

Abu Imran Joni narrates that Hazrat Abu Bakr Siddique (RA) says, I wish! I would have had a hair as a believer.

It is narrated from Qatada (ra) that once Hazrat Abu Bakr Siddique (RA) said. I wish! I would have had vegetables that would eat the animals.

Muhammad ibn Sereen (ra) says Hazrat Abu Bakr Siddique (RA) was the only person after Prophet Karim (ﷺ), who was most afraid of saying that he would not have been in knowledge. (Tabqat Ibn Saad)

Hazrat Abu Bakr Siddique (RA) says that in the context of the Messenger of Allah (ﷺ), this verse of the Quran came to pass through the revelation of the Messenger of Allah (ﷺ):

لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ
وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿۱۲۳﴾

This is not (a matter of) your fancies or the fancies of the People of the Book. Whoever does evil shall be requited for it, and he shall find neither a friend for himself, besides Allah, nor a helper.

(Surah Al Nisa - 123)

The Messenger of Allah (ﷺ) said O Abu Bakr! Do not I tell you the verse that has just been revealed to me. I said! Yes, why not Messenger of Allah (ﷺ)! The Prophet (ﷺ) said: As soon as I heard this verse (due

to the fear of Allah) I felt that my waist should be broken, I stretched to the limbs due to pain, then the Messenger of Allah (ﷺ) said: O Abu Bakr! Do not worry; you and your beloved friends will be rewarded in the world too. Even you find Allah in such a situation that there will be no sin on you. But the sins of other people will be gathered to them that they will be rewarded on the day of Resurrection. (Sunnan Tirmizi)

It is narrated from Qatada that the Messenger of Allah (ﷺ) asked Abu Bakr Siddique (RA).

متی توتر

O Abu Bakr! What time do you pay Vitar? Hazrat Abu Bakr Siddique (RA) said!

اوتر من اول اللیل

In the first part of the night, I would like to perform in the first part of the night.

Then Rasool Allah (ﷺ) asked to Hazrat Omar (RA),

متی توتر

O Omar! What time do you perform Vitar?

آخر اللیل

He said, "Last night, I read in the last part of the night."

The Messenger of Allah (ﷺ) mentioned for Hazrat Abu Bakr Siddique (RA).

اخذ هٰذا بالحزم

This is the reason due to care and for Omar (RA) said,

اخذ هٰذا بالقوّه

"This is the reason for his power."

(Sannan Abu Daud)

9. Right Judgment

Hazrat Abu Bakr Siddique (RA) having the high-profile and role in all companions. The wisdom was perfect and submissive. Imam al-Razi (ra) said in his book al-Fawaed and Ibn Asakar (ra) wrote the words of Umro bin Aas (RA) that I heard the Prophet (ﷺ), that Gabriel (as) came and said to me, "Allah is ordering me to keep on consulting Abu Bakr (RA).

Tibrani (ra) and Abu Naeem (ra) have written with reference to Muaz bin Jabal (RA) that the Messenger of Allah (ﷺ) sent me to Yemen when he wanted to send me to Yemen, and he was consulting the Sahabah including Talha (RA), Zubair (RA), and Usaid bin Khudair (RA) in this meeting. Each of them agreed with Abu Bakr Siddique's (RA) opinion. Then the Messenger of Allah (ﷺ) discovered the opinion of me, so I said that my opinion also is in accordance with Abu Bakr (RA). The Prophet (ﷺ) said: Allah Almighty does not like this that Abu Bakr (RA) should make any mistake.

Tibrani writes in the Oust, reference to Sahel ibn Saad that the Prophet (ﷺ) said: Allah does not mean that Abu Bakr (RA) can make any mistake. (Tarikh Al-Khulafah)

10. Chaste Character

Even in the ignorance period, Hazrat Abu Bakr Siddique (RA) was a model in pure human. He never drinks alcohol. Even before Islam he has never prostrated idols.

What a precious Allah Almighty had given Abu Bakr Siddique (RA) that before the Islam, the people of Quresh used to possess such a great deal of human values, morality, and virtue of ethics. The people of Makkah also witnessed this. There was no one in Quresh who could blame him for any kind of defect. Near to them there was only an error that you believed in Prophet (ﷺ).

Ibn Asakar (ra) has written that the Messenger of Allah (ﷺ) said good deeds are three hundred sixty. Hazrat Abu Bakr Siddique (RA) said on whether the Messenger of Allah (ﷺ) I have anyone in me. Rasool Allah (ﷺ) said that all of them are in you.

(Tarikh Al-Khulafah)

11. Service of Mankind

It is narrated from Anisa (RA) that the women of the tribes would bring their goats to Abu Bakr Siddique (RA) and he used to milk their goats. Even after becoming a Caliph, he used to take the goats and milk them.

In the Khilafat era of Hazrat Abu Bakr Siddique (RA), an old woman was lived in the suburb of Madinah Munawra. That old woman was so weak that she could not even do a minor job in her home. When Hazrat Omar Farooq (RA) came to know about this old lady, he thought that I should go and work for the old lady. When he reached her house, he saw that the house was cleaned; water is full in the pot.

Hazrat Omar Farooq (RA) discovered from the blind women, she said, "I do not know that someone comes early in the morning and cleanses my house, heals water and feeds me and goes away." Hazrat Omar Farooq (RA) intended after hearing the impaired woman that she would come to the next day and see that who is doing all the work. When you came next day after Fajr, then saw that the person has done all the work of the house. Then he intended that I will come before dawn and see who he is. The next day he came to this house before Fajr, he saw that Hazrat Abu Bakr Siddique (RA) is cleaning her house. After cleaning, he filled the water and fed the old lady and went away. Hazrat Omer Farooq (RA) started watching this scene. By Allah! It is not possible to take the surpassing from Abu Bakr (RA).

Imam Tirmizi (ra) and Imam Ahmad (ra) have narrated from Anas (RA) that the Messenger of Allah (ﷺ) said:

In my Ummah, the most merciful and kind is Abu Bakr (RA).

12. Simplicity and lowness

Hazrat Abu Bakr Siddique (RA) used to do his work himself but liked to serve others. During the journey, if the horse's bridle fell down, he would get himself up with the horse. Even after becoming a Caliph, there was no decline in your dedication. When the king of Yemen appeared in Hazrat Abu Bakr Siddiqui's (RA) service in King's chanting clothes, he was surprised to see his simple dress. Hazrat Abu Bakr (RA) did not even think about lavish expenditure and extravagancy. When the new clothes were taken from the Bait-ul-Mall, the old clothes should be stored.

Abu Hatim Asmaye (ra) narrates that when Hazrat Abu Bakr Siddique (RA) was praised, he would say, pleasing Allah! O Allah! So, you know me better than me and I know about me better than those people. O Lord! Make me good for those people and forgive all my sins that they do not know, and do not accountable me any respite on what they say. (Kanzu-Al-Ammal)

Hazrat Hassan narrated that Hazrat Abu Bakr Siddique (RA) said:

O Allah! By Allah I like that I was a tree that would be cut and eaten.

(Al-Zuhd – Imam Ahmad)

13. Care for halal subsistence

Qais bin Hazim (ra) narrated that Hazrat Abu Bakr Siddique (RA) slave brought the income; he does not eat food from him until he asked how to earn it. If he was interested, he would have eaten and would have been forbidden if he was unwanted. He forgot one day and did eat without asking. Then the idea came and asked him when he told him that it was among the unwanted things. He put his hand in the throat and dumped.

It is the clear example of Hazrat Abu Bakr Siddique's (RA) piety and abstinence. He used to search for halal and eat limited on eating food. His habitat indicates the highest level of piety. Reservations of acceptance of prayers depend on halal food.

Hadith of Muslim, that the man raises his two hands towards the sky or says the Lord, but its food is prohibited, drink is forbidden, and its garment is forbidden, and its growth is by forbidden thing. How Duaa will accept? (Al-Zuhd – Imam Ahmad)

14. Gift of Tayamum (Dry ablution)

It is narrated by Usaid bin Khudair (RA) when the verses of Tayamum revealed, he said to Hazrat Abu Bakr (RA)! O Ale-Abu Bakr! This is not the first blessing of you on ummah, that many blessings before you have met the Muslim community.

The incident is that Hazrat Ayesha Siddiqah (RA) said! We are in the journey with Rasool Ullah (ﷺ)." When

we reached the Baeda or Zat-ul-Jaish, my bracelet was broken. The Messenger of Allah (ﷺ) went to find and some more. We came to that place where we could not find water, so people went to Hazrat Abu Bakr (RA) and said, "Do you see, what did Ayesha (RA) with the Prophet (ﷺ)?" We all are staying here and there is no water nearby. Hazrat Abu Bakr Siddiq (RA) came to Messenger of Allah (ﷺ), he was sleeping on my lap. He said to me, "You have taken the Messenger of Allah (ﷺ) and all of us, he has regrets and anger, he said to me what Allah had said to say, and I could not move because the Prophet (ﷺ) kept sleeping on my lap. Messenger of Allah (ﷺ) woke up, then (Muhammad ﷺ) taught this verse about Tayamum. All did Tayamum, Hazrat Usaid bin Khudair (RA) said: "O Abu Bakr, this is not your first time, which has benefit from you, but also has reached blessing before. After that the camel stands on which I was sitting, I got my bracelet under it. (Sahih Bukhari)

Verses are as under:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ
وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ
وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ
اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ مِّنْهُ ؕ

مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ
وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٦﴾

O you who believe, when you rise for Salah, (prayer) wash your faces and your hands up to the elbows, and make Mash (wiping by hands) of your heads and (wash) your feet up to the ankles. If you are in a state of major impurity, cleanse yourselves well (by taking bath). If you are sick, or on a journey, or if one of you has come after relieving himself, or you have had sexual contact with women, and you find no water, then, go for some clean dust and wipe your faces and hands with it. Allah does not like to impose a problem on you; He, rather likes to cleanse you and to complete His favor upon you, so that you may be grateful. (Surah Al Maida - 6)

It is clear from this incident, how was Abu Bakr (RA) thought of the care and respect of the Prophet (ﷺ) and did not tolerate what you were suffering from.

15. Hazrat Abu Bakr (RA) – Allah forgive you

Rabiya Aslami (RA) narrated that I was using to come in the service of Rasool Allah (ﷺ). Once the Messenger of Allah (ﷺ) gave me a land and gave Abu Bakr (RA) a land beside me. They had fruitful palm trees. There was a difference between us about a fruitful palm tree that is in my land. In this regard some of us have been shouted. Abu Bakr Siddique (RA) said something very hard and then later regretted and told me that Rabiya, would you tell me the same thing so that he would be rewarded. I said I cannot do that.

Abu Bakr Siddique (RA) said, "You either tell me such a thing, otherwise I seek help from the Messenger of Allah (ﷺ)." I said no. Abu Bakr (RA) went to Rasool-Allah (ﷺ) and I also followed him. Some of the people of Banu Aslam also supported me and said that what he said what he wants, and now for what he is going to the Messenger of Allah (ﷺ) to help.

Rabiya Aslami (RA) told his people that you know who he is. He is Abu Bakr Siddique (RA), he is the caviars, and he is the elders of the Muslims.

Beware! If he sees you to the Messenger of Allah (ﷺ), that you came to help me, then he will say to the Messenger of Allah (ﷺ) And then he will also be angry with me. If both of them will angry, Allah will become angry too because of their anger, Rabiya will be destroyed. Told them to return. I alone followed him.

He described the whole incident in front of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, do not answer him, but you say it!

(غفر اللّٰہ لک یا ابا بکر)

Abu Bakr! Allah forgive you

I said this and Hazrat Abu Bakr Siddique (RA) went back crying.

(Masnad Ahmad)

16. Control on anger

It is narrated by Hazrat Abu Hurairah (RA) that once a person started saying bad words to Abu Bakr Siddique (RA), The Prophet (ﷺ) was sitting there. He was smiling at seeing this situation. Abu Bakr Siddiq (RA) responded to him when he was exceeding limit.

The Messenger of Allah (ﷺ) rose up with anger and walked. Hazrat Abu Bakr Siddique (RA) followed behind him and said, "O Messenger of Allah (ﷺ)! The person saying bad to me in front of you and when I give answer you walked out from there in irate mood. The Prophet (ﷺ) said, "It was an angel with you, he was answering on behalf of you, but when you answered some of his words, the devil arrived, and I could not sit with Satan.

Then Rasool Allah (ﷺ) said that three things are right. When a slave is oppressed, he ignores by Allah and then Allah gives him honor and helps him. If the person who opens the door to donate and its intention is reconciled, Allah gives it more. The person who asks for a lot of wealth, Allah reduces his wealth.
(Dur Al-Mansur – Sayuti)

17. Fear of Allah

Allama Ibn Sereen (ra) narrated that after the Rasool Allah (ﷺ) the person has most fear of Allah Almighty was Hazrat Abu Bakr Siddique (RA). Qais's statement is that I saw that Abu Bakr Siddique (RA) was holding his

tongue and said that this is what leads me to death. Hazrat Abu Bakr Siddique (RA) said!

"You cry and cry, if not you should make crying face."

It is narrated from Hazrat Hasan Basri (ra) that Abu Bakr Siddique (RA) said. I wish I was the tree that was cut or eaten. And said my wish is that I was a hair of beloved believer. Abu Bakr Siddique (RA) was the symbol of fear, because of which you were a model for every Muslim who wants successful in the Hereafter, whether he was a ruler or a judge or leader, or a soldier.

(Tarikh Al-dawah Al-Islamia – Imam Ahmad)

18. Faithfulness

Hazrat Abu Bakr Siddique's (RA) faith on Almighty Allah was very strong and deep. He knew the truth of the faith well. The Kalema Tawhid was in his heart, it influenced the effect of his actions and character, and whole life has been affected. Always have high morals and always abstain from the bad ethics. Hazrat Abu Bakr Siddique (RA) always keep bound himself in The Messenger of Allah (ﷺ) obedience and strictness of the Shariah law. Equality of your belief and faith could not be done.

Abu Bakr bin Ayyash (ra) states that Hazrat Abu Bakr Siddique (RA) did not take superiority due to the majority of Salat's and fasting's, but he was in the highest position due to the faith that he was in his heart.

(Fazail Sahabah – Imam Ahmad)

It is narrating from Abu Bakra (RA) that once the Messenger of Allah (ﷺ) said to the companion?

Did any of you have dreamed? A companion said, "I have seen that a weighing scale came down from heaven, and we were lighter than Abu Bakr (RA), he was heavy, then measure the weight of Abu Bakr (RA) and Omar (RA), Abu Bakr (RA) was heavy in weight, then between Omar (RA) and Uthman (RA), Omar (RA) found heavy in weight than Uthman (RA). The balance scale was lifted up.

The Prophet (ﷺ) said,

(خلافة نبوة ثم يؤتى الله الملک من يشاء)

"This is a sign of Khilafah, and then Allah will give the kingdom He wills."

(Sannan Abu Daud, Tirmizi)

Hazrat Abu Hurairah (RA) narrated that the Messenger of Allah (ﷺ) taught the Fajr prayer and then attracted the people and said:

Guy was taking a cow, he got a ride and hit it. Cow said! We are not born for this. We have been created to cultivate. The man listening this said that "Subhan Allah "the cow talks. The Messenger of Allah (ﷺ) said I believe in it and Abu Bakr (RA) and Omar (RA) also believe in it while they both were not present there.

Then the Prophet (ﷺ) said! One person was taken goats so that a wolf attacked and took a goat. The

man ran behind him, and took away the goat, and then the wolf said to him. You have saved it today, but who will be on the day when no one on the day that no cowboy will be there except me. People listened to this! Subhan Allah the wolf is talking.

The Messenger of Allah (ﷺ) said I believe in it and Abu Bakr (RA) and Omar (RA) also believe in it while they both were not present there.

(Sahih Muslim: 2388)

Hazrat Jabir ibn Abdullah (RA) said that a commercial convoy came in Medina Munawara on Friday and the Messenger of Allah (ﷺ) was referring to the sermon at that time. People get up to this business caravan, there were only twelve people left, including Hazrat Abu Bakr (RA) and Hazrat Omar (RA).

This verse has been revealed on this occasion:

وَاِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَ ِۨ انْفَضُّوْٓا اِلَيْهَا وَتَرَكُوْكَ قَآئِمًا ؕ قُلْ مَا

عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ؕ وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱﴾

And when they see some merchandise or amusement, they break away to it, and leave you (O prophet,) standing. Say, "What is with Allah is much better than the amusement and the merchandise, and Allah is the best giver of sustenance.

(Surah Juma - 11)

(Sahih Muslim)

19. Anxiety of hypocrisy

Hazrat Hanzalah Asadi (RA) narrated that one day I met Hazrat Abu Bakr Siddique (RA). He asked, "O Hanzalah! How are you?

I said that Hanzalah became hypocrite. Hazrat Abu Bakr Siddique (RA) said, Subhan Allah! What are you saying? I said! When we are with Messenger of Allah (ﷺ) and he (ﷺ) remind us about heaven and hell, it seems as we are seeing them with our own eyes. Then, when we come from the Messenger of Allah (ﷺ), and engage in children and business, we forget many things.

Hazrat Abu Bakr Siddique (RA) said: By Allah! This quality is also mine. Then I and Abu Bakr (RA) attended the service of the Messenger of Allah (ﷺ). I said! O Messenger of Allah (ﷺ)! Hanzalah became hypocrite.

The Prophet (ﷺ) said, "What do you meaning?" I said, 'O Messenger of Allah (ﷺ)! When we remind with you and you remind us of heaven and Hell, we know that we are seeing them with our own eyes. Then when we move from you and gets involved in wives and children and work, we forget many things.

The Prophet (ﷺ) said, By the way in which you would have with me, you have the same condition every time that you have with me, and keep in mind all the time, then the angels will sprinkle you on your bed and your ways.

But Hanzalah! Sometimes it is the quality of this nature and sometimes other (worldly engagement). You said this verse three times. (That as if it's your quality and sometimes it is enough for you). (Sahih Muslim)

20. Truthfulness

Hazrat Abu Bakr Siddique (RA) used to say, Truth is trustworthy and lies is dishonesty. Hazrat Abu Bakr Siddique (RA) announced his basic principle for the leadership of the Ummah that there is a foundation of relationship between the truth and the ruler. This dominant political principle has a major impact on the power of ruler. The strength between the governors and the people is strong. This political phenomenon arises from the worship of Islam.

Allah Almighty says in the Quran:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

O you who have believed, fear Allah and be with those who are true.

(Surah Toubah – 119)

21. Tasawwuf and Siddique Akbar (RA)

Term Tasawwuf or Sufism was not present in the time of the Prophet (ﷺ) and Hazrat Abu Bakr Siddique (RA). But later, the attributes that were established on the Tasawwuf were more or less present in all Sahabah.

Some of these components include:

The Divine fear, Devotion and Piety, bound with the Shari'ah, trust in Allah, hospitality, taking warning, modesty, humbleness, lowness and sprit lessness, mendicancy, Forgiveness and the Compassionate, patient, kindness, Protection of tongue, contentment, Love with Rasool Allah (ﷺ).

Siddique Akbar (RA) is the greatest authority of the Sufis in Sufism. Therefore, Safa is an origin and a branch for real. Basically, the heart is to be disconnected from other than Allah Almighty and the branch of the heart is to be freed from the love of the world. These two attributes were very deep in Hazrat Abu Bakr Siddiq (RA). Hazrat Abu Bakr Siddique (RA) is the person who can be called Imam of the people of Tariqat and Muqtada of the people of Sufism (Tasawwuf). These were the pure souls whose hearts were so pure from evil that there was no equal among the companions of the Prophet (ﷺ).

Hazrat Abu Bakr Siddiq (RA) used to pray that O Allah! When the world expands upon me, protect me from calamities, i.e., grant me wealth so that I may be grateful for it, and then grant me such a way that I may withdraw my hand from it for You, and then turn my back away from it, so that I may be grateful. May I

attain the status of spending and spending for the sake of Allah, and grant me the status of patience so much that I do not get anxious in the state of poverty so that my poverty is optional.

Once you said! By Allah! I am not greedy for this Khilafah and Emirate and I have never had a desire for it in my heart for a day or night and I am not attracted to it and I have never prayed for it in secret or publicly before Allah Ta'ala. I have no comfort or joy in it.

It is undoubtedly a fact that when Allah Ta'ala guides His righteous servant to complete righteousness, He does not keep any matter under His control but rather waits for what order is issued by the Divine Court. It happens that if he lives as a faqir, he likes fakiri, and it is decreed that if he is able to do so, he becomes a rich man. As Hazrat Abu Bakr Siddique (RA) said that even in the beginning, he chose acceptance and consent and, in the end, he remained on the axis of acceptance and consent. Leaders continue to believe and you are the Imam of all Arbab Taslim and Reza and the special leader of Ahl al-Tariqat.
(Kashf Al-Mahjub)

First of all, Hazrat Abu Bakr Siddiq (R.A.) recommended the method of reciting the Kalima Tayyaba for self-purification. Hazrat Junaid al-Baghdadi (ra) says that the greatest saying of Hazrat Abu Bakr Siddique (RA) in Tawheed is this saying:

(سُبْحَانَ مَنْ لَّمْ يَجْعَلْ لِخَلْقِهٖ سَبِيْلاً اِلَّا بِالْعِجْ)

(Glory be to Him Who has not made a way for His

creation except through cure)

Written in Kashf al-Mahjub that:

The Imam of Sufism is Hazrat Abu Bakr Siddique (RA). The testimony of love and purity from the world is the incident of Ghazwah Tabuk:

ما خلقت لعیالک قال اللّٰہ و رسولہ

Rasulullah (ﷺ) asked what you left for your family. He said! Allah and His Messenger ﷺ.

Hazrat Shah Waliullah Muhaddith Dehlvi (ra) has written a description of all the attributes of Hazrat Abu Bakr Siddique (RA) under Sufism of Siddiqui (RA), which are the basis of Sufism. For example, trust, caution, modesty, compassion for God's creatures, helplessness and reluctance, compassion, patience, poverty and dervishi, contentment and fear of Allah.

He has written the details of it in his book ؒAzala tal-Khifa ؒ.

Here is an example of Allah's fear:

Hazrat Abu Bakr Siddique saw a bird sitting on a tree one day and said with regret!

طوبیٰ لک یا طیر تاکل من شجرۃ و تستطل من

شجرۃ و تصیر الی غیر حساب یا لیت ابا بکر مثلک

Blessed are you, O bird that eats from trees and rises from me

Trees and you will become unaccounted for, I wish Abu Bakr (RA) was like you

In prayer, he used to stand like a piece of dry wood. The method of Naqshbandiyah which is still popular in the world. Its chain reaches through Hazrat Imam Jafar Sadiq (ra) to Hazrat Abu Bakr Siddique (RA).

Hazrat Abu Bakr Wasti (ra) says that the first secret of Sufism in the Muhammadan Ummah was revealed by Hazrat Abu Bakr Siddique (RA), from which the people of the heart derived Lataef, and that secret was that when he gave up all his wealth and means. When he was taken away, the Messenger of Allah (ﷺ) said, "What have you left for your family and friends?" So, he first mentioned the name of Allah, then the Messenger of Allah (ﷺ), and gave a very important message to the Muslim Ummah. Apart from this, there are many other signs of Hazrat Abu Bakr Siddique (RA), from which other anecdotes emerge which are known to the people of reality.

(Uswah Sahaba Part II by Maulana Abdul Salam Nadwi with reference to Kitab al-Lama)

Allama Abu Nasrullah Ibn Ali Al-Sarraj Al-Tusi writes in Kitab La Maa.

There were many more meanings collected in the Zaat Aqdas of Hazrat Abu Bakr Siddique (RA), with which the people of reality and the masters of the heart made use of it.

For example, Hazrat Siddique Akbar's (RA) trust was such that he gave all his wealth in the way of Allah and said that I have left only Allah and His Messenger ﷺ for his family. He was in such a state of piety that when he once ate something from the hand of his slave and found out that it was suspicious, he put his finger down

his throat and vomited. It was a state of caution that he used to perform Vitar in the first night so as not to fall asleep and Hazrat Umar Farooq (RA) used to perform Vitar in the last night. The Messenger of Allah (ﷺ) said on learning that Abu Bakr (RA) preferred caution and Umar (RA) preferred strength. He was so afraid of the evil of the tongue that once he was holding his tongue and pulling it. When Hazrat Umar Farooq (RA) passed by him, he stopped him and said! This is what has gotten me into trouble. (Azala tul-Khifa. Kitab al-Luma)

The author of Sakinat-ul-Aulia, Darashkwah, writes in his work on the Sages of Religion, that no Sufi can reach the place of annihilation until he follows Hazrat Abu Bakr Siddique (RA) with sincere intention.

Regarding Hazrat Abu Bakr Siddiq (RA), Sarwar Kunin (ﷺ) said: I said that I am a prophet, so he believed in me without seeing any miracle. When I said that I had the blessing of Ascension, He confirmed my ascension.

According to Sufiya, most of the lines of Sufism are attributed to Hazrat Ali al-Murtaza (RA), but one line (Naqshbandiyah) is attributed to Hazrat Abu Bakr Siddique (RA) through Hazrat Salman Farsi (RA).

18.0 Miscellaneous Excellence of Hazrat Siddique Akbar (RA)

Hazrat Abu Bakr Siddique (RA) had very high position in Islam. He was the first Muslims who collected the Quran and named it Mus'haf. He has the honor to be the first caliph. He has the honor that he became a Caliph in his father's life, and when he died, his parents were alive. He was the first caliph, whose salary was fixed and that the foundation of Bait-ul-Mall was established. He was the first person to be named Atiq and Sheikh-ul-Islam. He was the first person who vomits to avoid any kind of doubt. He was the first person whose wife had a given his last bathe.

18.1. Hazrat Abu Bakr Siddique (RA) is from paradise person

Once in the night time the Prophet (ﷺ) was speaking to the companions. The Messenger of Allah (ﷺ) said a person in Paradise will enter that every house and a living in heaven will welcome him and say, "Come to us." Hazrat Abu Bakr Siddique (RA) asked hankering: "O Messenger of Allah (ﷺ)!" What are the deeds of this man today?

The Holy Prophet (ﷺ) saw Hazrat Abu Bakr Siddique (RA) with love and told him the good news that you are the one. When Rasool Ullah (ﷺ) went to heaven on the ascension, when he (ﷺ) came to Paradise

(Jannat-ul-Adan), then he saw a virgin of paradise like unseen moon of the fourteenth, whose eyelashes were very long. The Messenger of Allah (ﷺ) asked her; to whom you for? She replied that I am for your caliph coming after the Prophet. (Majma-Alzwaid)

18.2. The gates of heaven

The Messenger of Allah (ﷺ) used to attend the congregation. The Prophet (ﷺ) said! The person who spends two things in the way of Allah will be called by all gates of heaven, "O Allah's slave! This is good, so whoever is praying will be called from the door of Salat, the jihadist will be called by the door of al-Jihad. The fasting person will be called Bab-al-Rayan. The person who did charity will be called by Bab-al-Sadqah.

Hazrat Abu Bakr Siddique (RA) said, "O Messenger of Allah!" My parents are sacrifice to you. Apparently (no need to call all door of the heavens) are required to be called from the gates but will anyone be called from all the doors of heaven.

The Messenger of Allah (ﷺ) said Yes. I hope you are from them. **(روايت البخاري)**

18.3. Luminous Door

Ibn Asakar (ra) narrated from Hazrat Miqdad (RA) that once there was some displeasure between Hazrat Abu Bakr Siddique (RA) and Hazrat Aqeel (RA). Abu Bakr

Siddique (RA) used to understand that because Aqeel (RA) was the relative of Rasool Allah (ﷺ), so Abu Bakr (RA) did not say anything to him and came to serve the Prophet (ﷺ) and told him all the events. After listening Abu Bakr Siddique (RA), Messenger of Allah (ﷺ) stood in the presence of the people and said!

O people! You leave my friends for me. What is his position and what is his status (you do not think it)

Wallah! You all the people's door is dark, but Abu Bakr's (RA) door is Nurani (Brightened).

Wallah! You rejected me and Abu Bakr confirmed me. Abu Bakr spent wealth in spending money for Islam. You misled me, but Abu Bakr took care of me and gave me rest.

18.4. Rizwan Akbar is given

In the year of delegations, a delegation of Abdul Qais came to the Messenger of Allah (ﷺ) in Madinah. There were different conversations while one of them talked very bad. The Messenger of Allah (ﷺ) saw Hazrat Abu Bakr Siddique (RA) so that he should answer him. Hazrat Abu Bakr Siddique (RA) rejected his words and gave him proper answer.

The Messenger of Allah (ﷺ) shouted gladly and prayed to Hazrat Abu Bakr Siddique (RA). Allah gives you the "Rizwan-e-Akbar.

A companion asked! What is meant by Rizwan Akbar? The Prophet (ﷺ) said! In the Day of Resurrection Allah will make a general Illumination for his servants in the Hereafter, but it will be special for Abu Bakr (RA). (Al-Mustadrak)

18.5. Friendliness

A narration comes in that one day the Messenger of Allah (ﷺ) came to Minbar and said: What happened to you that you differ from each other and do not know about my companionship? You do not know that my friendship, my friend's friendship with my family is obligatory on my Ummah till the day of Resurrection.

Then the Messenger of Allah (ﷺ) asked! Where is Siddique? Abu Bakr (RA) arose and said to him. The respectable Prophet (ﷺ) I am here. The Prophet (ﷺ) said: Come near to me. When he came near, The Messenger of Allah (ﷺ) was huge him and kiss his forehead. The tears were dropping from the eyes of Rasool Allah (ﷺ). He (ﷺ) holds of Abu Bakr Siddique (RA) hand and rose up and spoke!

Muslim! This is Abu Bakr (RA), he is Imam of Ansar and Muhajir. That is why Allah commanded me to make him father (father-in-law) and to make him companion in the Hereafter.

He is my friend, he confirmed me when all the Makkah was shouting against me. He gave me the place when

everyone wants to remove me. He helped me when everyone teases me. He gave me a hand to help, he gave me his daughter. Buy all my needs from own wealth. Allah's curse on his enemy. I am displeased of the enemies of Siddique (RA). My Allah is disgusted of them. People who are present in this forum should convey my message to those who are not here. Then he (ﷺ) said to Abu Bakr (RA). Sit here, as much as I say something from Allah's command.
(Seerat Hazrat Abu Bakr Siddique (RA)-Mufti Muhammad Rashid Nizami)

18.6. Best human after Prophets (AS)

One day Hazrat Abu Bakr Siddique (RA) and Hazrat Abu Darda (RA) were going to work. During the journey, Hazrat Abu Darda (RA) started walking ahead of Hazrat Abu Bakr Siddique (RA).

The Prophet (ﷺ) saw him, so he (ﷺ) said to Hazrat Abu Darda! You are going ahead of a man that the best man after the prophets that the sunlight on it. Hazrat Abu Darda (RA) was ashamed of his actions while listening to the Prophet (ﷺ) and tearing shook his eyes due to his grief. After that, always saw him walking behind Hazrat Abu Bakr Siddique (RA).

(Majma-Alzwaid)

18.7. High rank of honor

At the height of Hazrat Abu Bakr Siddique (RA), Hazrat Ali (RA) asked him that he reached the high level due to what. Hazrat Abu Bakr Siddique (RA) said on the basis of five things:

1) I found two kinds of people, one who walks for the world's demand and the others who are trying to seek the Hereafter. I have tried to seek of Allah.
2) Since the time I accepted Islam, I did not eat food full in my stomach, because the beauty of knowledge of truth has made me ungrateful to the world's food.
3) Ever since I accepted Islam, it was never enough to drink water, because with the love of Almighty has turned out of the water.
4) Since I have presented two works of the world and the Hereafter, I carried to the hereafter's work, and I did not take care of anything of the worldly work.
5) I remained in the companionship of The Holy Prophet (ﷺ) and my companion was very good with Holy Prophet (ﷺ).

   (Nuzhat-al-Majalis)

18.8. Love with Ahle-Bait

Sheikh Abu Jafar Tussi (ra) wrote in his book "Al-Amali "that on the occasion of Hazrat Fatma's (RA) marriage Hazrat Abu Bakr Siddique (RA) was not only the

companion of the Prophet Muhammad (ﷺ) to choose and buy bride's portion. The stuff which was bought by Hazrat Abu Bakr Siddique (RA), included a shirt, one coverlet, one Khyberi black sheet, one bed-stead, two mattresses, one filled with palm bark and other filled with wool of sheep. There was a pillow filled with Azkhar (hay), a woolen cloth, a leather water bag, a wooden bowl for milk, there was a clay water pot of green color, there were two dust jugs. When Hazrat Abu Bakr (RA) bought the goods, some of them took Hazrat Abu Bakr (RA) himself, and raised the other his partner and presented them in the service of the Messenger of Allah (ﷺ). The Prophet (ﷺ) checked the items and said to him!

"O Allah! Bless you.

Hazrat Ayesha (RA) and Hazrat Umme-Salma (RA) participated in preparing the assets of Hazrat Fatima (RA) and Hazrat Ali's (RA) house.

(Kitab Ruhama-o-Beynahum – Sk. Muhammad Naffey)

The story after the death of the Messenger of Allah (ﷺ) Hazrat Abu Bakr Siddique (RA) was going to be finished the prayers of ASR, at the same time, Hazrat Ali (RA) was on his side while passing through Hazrat Hasan ibn Ali (RA), and he was playing with children. Hazrat Abu Bakr Siddique (RA) picked Hasan (RA) up in the lap and rode on his shoulder, and repeatedly rehearsed it again.

بابی شبیه بالنبی لیس شبیها بعلی

My father sacrifice on him, he is most resembled with the prophet (ﷺ) not Ali (RA). Hazrat Ali (RA) was smiling. (Masnad Ahmad, Mustadrak Hakim)

18.9. Superiority of Abu Bakr (RA)

Once a person came to Hazrat Ali (RA) and asked!

"What is the reason that the Muhajirs and Ansar give superiority to Abu Bakr Siddique (RA), even though you are more than him." You are also convinced to bring Islam. And you've got the other excellences.

Hazrat Ali (RA) asked with great intelligence and intellect: maybe you belong to the Banu Aiydah tribe of Quresh? He said yes. Hazrat Ali (RA) said that if Allah had not been given refuge to believer, then I would kill you. And if I live, you will be afraid of me. Then said strictly! To be destroy! Abu Bakr Siddique (RA) took me superiority in four things.

Hazrat Ali (RA) said: He proceeded me in Imamate of Salat and Khilafat.

He went to cave before me and proceeded Islam.

Destroyed you! Allah Almighty condemned all but praised Abu Bakr (RA).

Allah said!

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ

If you do not help the Prophet, then Allah is his helper.

(Kanzul-Ammal)

18.10. Companionship on the Pond of Kauthar

One day Rasool Allah (ﷺ) was sitting with Hazrat Abu Bakr Siddique (RA), Rasool Allah (ﷺ) said!

O Abu Bakr! You will be my follower on the Pond of Kausar and my companion in the cave. (Sunnan Tirmizi)

18.11. Three favorite things

Abu Bakr Siddique (RA) says that I like three items.

النظر الیک وانفاق مالی علیک و الجلوس بین یدیک

1. Your face. Always look like a fanatic, keep watch on the faces of your Prophet (ﷺ),
2. Spend my wealth on the Prophet (ﷺ),
3. Stay in front of you (ﷺ). (Tafsir Ruh ul-Muani)

18.12. Rasool Allah's (ﷺ) dream

Narrated by Abdullah bin Omar (RA) that The Messenger of Allah (ﷺ) said! I have dreamed that I was offered a cup filled with milk, so much that I was so drunk and filled the stomach and began to rotate the milk in all my veins. I have left Abu Bakr (RA) who was drunk. Companions were understood the interpretation of the dream immediately and said:

O Messenger of Allah (ﷺ)! The milk means that which knowledge Allah has given to you and you saved it, then gave knowledge to Abu Bakr Siddique (RA). The Prophet (ﷺ) said: You are right. (Sahih Ibn Habban)

18.13. Hazrat Omar's (RA) displeasure

It is narrated by Abu Darda (RA) that I was in the company of Rasool Allah (ﷺ), Hazrat Abu Bakr Siddique (RA) came in repentance manner. The Prophet (ﷺ) asked to him: "O Abu Bakr! What happened?

Hazrat Abu Bakr Siddique (RA) said! "There is a dispute between me and Omar Farooq (RA) and I told him badly." Later I asked him for forgiveness, he refused to forgive.

The Prophet (ﷺ) said, The Almighty Allah forgive Abu Bakr. The Prophet (ﷺ) played this word three times. After some time, Hazrat Omar Farooq (RA) also attended the service of Rasool Ullah (ﷺ).

The Prophet (ﷺ) told the Omar (RA) Allah Almighty sent me to you, and you told me a liar, it was Abu Bakr (RA) who had confirmed me. What do you do with my life now, you will not forgive your partner for me. When Omar Farooq (RA) heard this by greeting the Abu Bakr (RA), he started crying and forgave Abu Bakr Siddique (RA) immediately.

18.14. Love with Abu Bakr (RA)

Narrated by Umro bin Aas (RA) the once I asked to the Rasool Allah (ﷺ)! To whom you love most?

Rasool Allah (ﷺ) said! Ayesha (RA). I asked in men?

Said! Her father. I asked after him? Said! Omar.

(Sahih Bukhari, Muslim)

Muhammad bin Ali bin Abu Talib (ra) said! After the death of Rasool Allah (ﷺ) I asked to my father, who is the superior in the companions of the prophet?

He (RA) said! Abu Bakr (RA). I again asked after him? He said! Omar (RA). (Sahih Bukhari)

18.15. Miracles and excellent deeds

Hazrat Abu Bakr Siddique (RA) was the person of most learned and aggregate of excellence.

He is better than all human beings after Prophets (AS). He was mysterious and there was a lot of references to him, some of the followings are mentioned below.

18.15.1. Proficiency of Kalema Tayyaba

In the Khilafah era of Hazrat Abu Bakr Siddique (RA), when the army was sent to the battlefield against the Caesar, Hazrat Abu Bakr Siddique (RA) gave the flag of Jihad to Abu Ubaidah bin Jarrah (RA) with reciting the Kalema Tayyaba. He reminds that whenever there is a problem, you will solve your difficulty by raising the slogan by reading the Kalema Tayyaba. When the Islamic Lashkar attacked the fortress of Caesar and did not conquer the fort for several days, Hazrat Abu Ubaidah bin Jarrah (RA) reads the Kalema Tayyaba, according to the advice of Hazrat Abu Bakr Siddique (RA), raising the slogan by raising the earthquake and the whole fort was ruined.

18.1.2. Auspiciousness in the food

Mentioned in Sahih Bukhari with reference of Abdul-Rahman bin Abu Bakr (RA) that once three guests came to the Prophet (ﷺ), Abu Bakr Siddique (RA) brought them his home for dinner. He left the guests at home and went back to the service of Rasool Allah

(ﷺ). At night when he returned, his wife discovered that where you went leaving the guest at home.

Hazrat Abu Bakr (RA) said! I was serving the Prophet (ﷺ), did you feed the guests? She said guests did not eat food without the host.

Hazrat Abu Bakr (RA) was very upset on his son. Sometime later, Hazrat Abu Bakr Siddique (RA) sat eating with the guests, the guests ate enough and later the other households ate the food. Then he took the food to the prophet (ﷺ), where the twelve tribes chiefs were present, along with these chiefs their camel-riders were all eating the food. The food was sufficient for all those and still remaining.

18.15.3. Siddique's Duaa

Mentioned in Sahih Bukhari and Muslim, narrated by Abdullah bin Umro bin Aas (RA) that Hazrat Abu Bakr Siddique (RA) asked to the Messenger of Allah (ﷺ) to teach me a Duaa that I should read in prayer. The Messenger of Allah (ﷺ) said Abu Bakr (RA) you pray this.

(اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِیْرًا وَّ لَا یَغْفِرُ الذُّنُوْبَ
اِلَّا اَنْتَ فَاغْفِرْنِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ
اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِیْمِ)

O Allah! I have committed abusive against myself, and there is no one forgive me except you, so forgive me from

your bounty, and have mercy upon me, verily, You are Forgiving, Most Merciful.

Hazrat Abu Bakr Siddique (RA) made this Duaa of the Messenger of Allah (ﷺ) after his all prayers.

Mentioned in Tirmizi Sharif with reference of Abdullah bin Omar (RA) that Hazrat Abu Bakr Siddique (RA) asked the Prophet (ﷺ) to teach me some Duaas that I should read in my prayers. The Messenger of Allah (ﷺ) said, "This Duaa will ask for the morning and evening:

O creator of the heaven and the earth, and the knower of the unseen, there is no god but Allah, and You are the Lord of all things. And I am in refuge with You from Shaitan's evils, and I need protection that I should do any evil for my Muslim brother for my own sake.

Another Duaa of Abu Bakr Siddique (RA) is this:

O Allah! Let the world spacious for me but save me from suffering.

18.16. Genealogy expert

Hazrat Abu Bakr Siddique (RA) was famous Arabian historians and genealogy experts. He called master in this knowledge. He was a teacher of many knowledgeable scholars. In addition to this, Hazrat

Aqeel bin Abi Talib was (RA) also among those who knew about this art.

Ibn Is'haq (ra) narrated from Ya'qub ibn Utbah that Hazrat Jubair bin Matum (RA) was specializing in narrative of the Arabs, especially the tribe of Quresh. He used to say that I have acquired knowledge from Hazrat Abu Bakr Siddique (RA). He is my teacher in this knowledge. Abu Bakr Siddique (RA) was an expert one of the whole Arabs. (Al-Isti'aab)

It is narrated from Hazrat Ayesha Siddiqah (RA) that Rasool Allah (ﷺ) said! Say the poetry to humiliate the infidels of Quresh, because their hearts have more hurt than the rain of the arrows. Then, you sent a message to Abdullah bin Rawahah (RA) that he should satirize infidels. He did, but the Messenger of Allah (ﷺ) doesn't like it. Then you (ﷺ) sent the message to Ka'b bin Malik (RA) and then sent the message to Hassan ibn Sabit (RA). When Hazrat Hassan bin Sabit (RA) came, he said! The Messenger of Allah (ﷺ) time has come to pass. You have sent a message to the lion that causes death. Then he took out his tongue and started shouting it and began to call; By the name who sent you (O Muhammad ﷺ) with truth! I'll tear them out of my tongue in a way that gets leather.

The Messenger of Allah (ﷺ) said! O my Hassan! Do not hurry, because how do you ask Qureshi, my uncle's son, Abu Safyan is also from Qureshi. So, you should consult Abu Bakr (RA) because he is a Qureshi's linage specialist.

Hazrat Hassan ibn Sabit (RA) went to Abu Bakr Siddique (RA) and consulted in this case. He said how to remove the flame and add all the flavors. Hassan (RA) came to The Prophet (ﷺ) and said, "O Messenger of Allah (ﷺ)! By that Lord! Who sent you with the truth, I will remove you from the way in which the hair is pulled out of the flour. Then he satirizes Quresh, Quresh heard and said, he consults Abu Bakr (RA) after listening these poems. When the Messenger of Allah (ﷺ) heard that verse, he said: Hassan gave relief to the Muslims by hitting infidels of Quresh, cooling their hearts and sacking infidels' hearts - hurt them badly. (Sahih Muslim)

When the Messenger of Allah (ﷺ) went to various Arab tribes in relation to the promotion of Islam, he took Hazrat Abu Bakr Siddique (RA) along with him. At the time, his knowledge was very useful, and he used to introduce the Holy Prophet (ﷺ) to these tribes.

18.17. Interpreter of dreams

The interpretation of dream is the knowledge of Prophecy. After the Prophethood, this knowledge gives some special servants of Allah according to their spiritual interpretation. It is known that in modern knowledge is difficult in light.

Allama Muhammad ibn Sereen (ra) says that after the Prophet (ﷺ), Hazrat Abu Bakr Siddique (RA) was the best interpreter of dreams. (Kanzu-Al-Ammal)

He learned from the Messenger of Allah (ﷺ) about the interpretation of dreams. The Prophet (ﷺ) said: I have been ordered to explain the interpretation of dreams and it has also been ordered to teach Abu Bakr (RA) in this knowledge. (Tarikh Al-Khulafah)

Narrated by Samra (RA) that The Prophet (ﷺ) said: I have been ordered to set Abu Bakr (RA) to explain the interpretations of dreams. (Al-Roj alaniq fi Fazal al-Siddique)

Hazrat Shah Waliullah (ra) has written that Abu Bakr Siddique (RA) used to describe people's dreams to the extent that the Prophet (ﷺ) also used to tell his dreams and took interpretation. (Tarikh Al-Khulafah)

1. The dream of Hazrat Ayesha Siddiqah (RA)

Saeed bin Musyyab (ra) narrated that Hazrat Ayesha Siddiqah (RA) saw a dream that the three moons has fallen in my courtyards." She described this dream in front of her father, so he said. If this dream is true, then its interpretation is that the three-great personality of the earth will be buried in your house.

Hazrat Abu Bakr Siddique (RA) said, "When the Messenger of Allah (ﷺ) died, and he was buried in the house of Ummul-Mominin Syeda Ayesha Siddiqah (RA) then her father Hazrat Abu Bakr Siddique (RA) said! O Ayesha (RA)! This is the first moon of the three moons of your dreams. (Riyad Al-Nazra)

2. Abu Bakr Siddique's (RA) interpretation and authentication of Rasool Allah (ﷺ)

Hazrat Abdullah ibn Abbas (RA) narrates that a person appeared in the Prophet's Apostle and asked! I have dreamed that honey and ghee are torn with a piece of cloud and people are making their hands move to took honey and ghee. Someone is taking more and some less. Then I saw a rope from the sky, one by which you (Rasool Allah ﷺ) caught up and ascended. Then came a person after the Prophet (ﷺ) and climbed up the rope, and another person came, and he also caught the rope and climbed up. Then the third person came, and he also climbed up, then the rope broke, then the rope joined he rode, and he ascended.

Hazrat Abu Bakr Siddique (RA) said after hearing his dream! If the Messenger of Allah (ﷺ) you allow permission, then I will interpret it. The Messenger of Allah (ﷺ) allowed him.

Hazrat Abu Bakr (RA) began to say: "O Messenger of Allah (ﷺ)!" The cloud refers to Islam, the meaning of honey and ghee means the Quran and its softness and sweetness, and those who are taking it are reciting the Quran that no one will recite the Qur'an more and less.

The rope hanging from heaven means that the path on which you are established. Your Lord has granted you the Revelation and the Blessings. You will come to a person after the Prophet and walk on this path and succeed. Then, another person will get the success without any problem. But after that the third person will

come, he will get troubles and difficulties in this way, but ultimately, he will also become a zeal of success.

(صحيح مسلم كتاب الرويا باب في تاويل الرويا)

(صحيح البخاري ما لم برروريا لاول عابر ..)

3. Black and white goats

Umro bin Sharjeel (RA) narrated that one day the Prophet (ﷺ) said: I saw in a dream that I was taking water from a well, some black goats followed me, and some white goats came after their black goats, and white goats increased so much that the black goats did not see between them.

Hazrat Abu Bakr Siddique (RA) said that I describe the interpretation of this dream. The Messenger of Allah (ﷺ) gave him permission then he said, "The black goats are Arabs who believe in you, while the white goat means that the people who believe in Allah, will believe in you so much that their abundance because of the Arabs will appear very less. The Prophet (ﷺ) said to Abu Bakr (RA), the same interpretation, the angels also told me at Fajr time. (Tarikh Al-Khulafah)

4. Dream of Rabiyah bin Amiya

Once Rabiyah bin Amaiyah bin Khalaf appeared in the service of Hazrat Abu Bakr Siddique (RA) and said, "I have dreamed that I was on a lush place, and then I reached the deserted land where there is no

production and it also saw that both hands are found hanged in a neck like an iron collar. Abu Bakr Siddique (RA) said. If you really have dreamed about it, then it is interpreted that you will infidel accept the Prophet (i.e., it will be apostate), but my affairs are correct, and both of my hands are pure in the world. Narrator says that in the Caliphate of Omar Farooq (RA) Rabiyah reached Rome from Madinah Munawra and accepted Christianity by going to Caesar's Rome. (Tabeer Ruya)

5. Sign of leaving the world

Ibn Shahab (RA) narrated that the Messenger of Allah (ﷺ) saw a dream and said to Abu Bakr Siddique (RA). O Siddique! I have seen in the dream that both of us are together, and then I went ahead of you two and half steps.

Hazrat Abu Bakr Siddique (RA) said while interpreting the interpretation of this dream. Allah Almighty will bless your death before me, and I will live for two and half years after the Prophet (ﷺ). (Tarikh Al-Khulafah)

6. Alert on error

Hazrat Abu Qalabah (RA) narrates that a person told Hazrat Abu Bakr Siddique (RA) I have dreamed that I am doing urine of blood. Hazrat Abu Bakr Siddique (RA) said. You used to go to your wife in her menses period, ask forgiveness to Allah and do not do it again.

7. Hazrat Khalid bin Saeed's (RA) dream

Hazrat Khalid bin Saeed (RA) had dreamed before accepting Islam that he stood on the throne of a cave and Saeed bin Aas (his polytheist father) was pushing him in the cave with his full strength. In the meantime, The Prophet (ﷺ) came to him in such a way he catches his collar and protects him from falling into the cave.

In the morning he reached Hazrat Abu Bakr Siddique (RA) directly and told him that I had dreamed. I do not understand what it can be interpreted. You can tell something about this, because no other person in Makkah does look like that which makes you more expertly about dream interpretation.

Hazrat Abu Bakr Siddique said. O my brother's son! The Messenger of Allah (ﷺ) whom you are inviting, you immediately accept it. Your dream shows that by doing so you can avoid falling into the fire cave, but it is not fortunate in your father's fate. He'll definitely fall into the cave.

Hazrat Saeed bin Aas (RA) immediately came to The Prophet (ﷺ) and accepted Islam. His father was deprived of this happiness and died in the condition of Shirk.

8. The dream of Messenger of Allah (ﷺ) on Ghazwah Taif

On the occasion of Ghazwah-Taif, the Messenger of Allah (ﷺ) had a dream that a filled bowl would give to him but a cock peaking in it and the thing in the bowl fell down.

When Hazrat Abu Bakr Siddique (RA) heard this dream, he said, "O Messenger of Allah!" The interpretation of this dream near me is that the success of Taif will not succeed. The Messenger of Allah (ﷺ) said I have the same idea.

So, some such evidence came to pass that the Messenger of Allah (ﷺ) raised the siege.

19.0 Sayings of Siddique Akbar (RA)

1) Understanding the wise is less talk.

2) The heart on which the reminder does not affect has no faith.

3) Talking is the root of trouble for a person.

4) Noble becomes polite when reading knowledge.

5) It is obligatory to repent from sin but avoid it is obligatory.

6) Offer the charity from the humility and respect in front of Faqir (Muskin) because it is a sign of acceptance from charity.

7) It is good to repent old, and if a young man repents, it is much better.

8) Even though the sin of young is bad, the sin of old is worse.

9) You involved in collecting the material of the world and world is active to separate you from yourself.

10) There is an estimate for everything's reward, but the reward of patience is uncertain.

11) The person who has died in the beginning of Tawhid is very fortunate.

12) It is bad to pride of the rich, but it is worst for the poor and the needy to pride.

13) If people are lazy in worship, it is bad, but if the scholars and students show laziness in worship then it is worse.

14) The wealth is not achieved by giving desire.

15) Having dyeing hair does not lead to youth.

16) Eating medicines cannot make healthy.

17) It is good to have men's shame, but women should have more modesty.

18) If poor do hospitality, it is good, but it is very good for the rich to do so.

19) Stop the tongue with suspicious and complaining, happiness will be given.

20) Cry with fear of Allah, if you do not cry, try crying.

21) Keep both hope and fear together and pray with grief.

22) Do afraid of Allah and praise him whom he is entitled.

23) The responsibility of the ruler in the world increases. On the Day of Judgment, it will be taken seriously, and its actions will be too long.

24) If one foot of my feet is in heaven, and the other outside, I do not consider myself safe from Allah's wrath.

25) The blessings of Allah's book (Quran) are never end nor will its light be faded.

26) Your (With good deeds) speed up because there is a traitor behind you, which is very fast.

27) Every action must be taken with its time. Allah does not accept Nawafil until you are obliged (Fraez).

28) Grieve on that day, which has gone out of your age, and you did not do good deed in it.

29) When looking at each act, look at Allah. Be afraid of him and shame

30) Jihad with infidels is minor jihad and jihad against the soul is major jihad.

31) Complete praise to Allah by prostration in the Salat, fasting with charity, donation for Hajj and fulfilling the faith by Jihad.

32) Sincerity is that the reward of deeds does not want. Leave the world for the next and for the Hereafter for the sake of Allah.

33) The command which is near, but death is nearer than it.

34) Believers have enough knowledge that be fearful to Allah.

35) If I do good work, help me.

36) Reform me if I am bad.

37) Truth is trust and a lie is breach.

38) The process is without knowledge is illness, and the knowledge is a useless without action.

39) Isolation is better than brotherhood of evils.

40) Do not despise a Muslim.

41) Be careful on death, you will be given life.

42) We saw the respect in piety, independence in believe and honor in politeness.

43) The nation leave jihad; Allah makes them disgraceful.

44) Avoid the bad prayer of oppressor because between the acceptance of Duaa and Allah, nothing else.

45) In a nation that immodesty becomes normal, Allah causes it to trouble.

46) Do not abandonment with each other, do not be malice in the heart, do not keep jealousy.

47) Get brotherhood as you order.

19.1 Scriber of Revelation

Allama Ibn Jozi (ra) narrated that the companions who use to write the revelation of Quran are as under:

1) Hazrat Syedna Abu Bakr Siddique (RA)

2) Hazrat Omar Farooq (RA)

3) Hazrat Uthman Ghani (RA)

4) Hazrat Ali al-Murtaza (RA)

(5) Hazrat Abi bin Ka'b (RA)

6) Hazrat Zaid bin Sabit (RA)

7) Hazrat Amir Mu'awiyah ibn Abi Sufyan (RA)

8) Hazrat Hanzalah bin Rabi (RA)

9) Hazrat Khalid bin Saeed bin Ass (RA)

10) Hazrat Aban ibn Saeed (RA)

11) Hazrat Alaa bin Hazrami (RA)

19.2 Life of Abu Bakr Siddique (RA)

573 AD, 48 years before Hijrat and two and half years after the Aam-ul-Feel Syedna Abu Bakr Siddique (RA) was born.

1 Nabvi, 609AD -	Abu Bakr (RA) accepted Islam
1 Nv. 609AD -	Secret preaching of Islam
1 Nv. 609AD -	Openly preaching of Islam
5 Nv. 613AD -	Departure for Hijrat-e-Habshah
7 Nv. 616AD -	Accompanied with Rasool Allah (ﷺ) in Saib Abi Talb
12 Nv. 621AD -	Testimony of Ascension and title of Siddique
14 Nv. 622AD -	Accompanied with Rasool Allah (ﷺ) for Hijrat-e-Madinah
14 Nv. 622AD -	Entrance in Madinah with Rasool Allah (ﷺ) as immigrant
1AH. 622AD -	Taking part in building of Masjid-e-Nabvi
2AH. 623AD -	Daughter marriage with Rasool Allah (ﷺ)
2AH. 624AD -	Participation in Battle of Badr

3AH. 624AD -	Participation in Battle of Uhud
5AH. 627AD -	Participation in Battle of Bani Mustaliq
6AH. 627AD -	Participation in Hudaibiyah treaty and Bait-ul-Rizwan
7AH. 628AD -	Jihad against Bani Fazarah
7AH. 628AD -	Participation in Battle of Khyber
7AH. 629AD -	Participation in Umrah-tul-Qaza
8AH. 630AD -	Participation in Battle of Zat-ul-Salasel
8AH. 630AD -	Accompanied with Rasool Allah (ﷺ) in conquering of Makkah
8AH. 630AD –	Participation in Battle of Hunain
8AH. 630AD –	Participation in Battle of Taif
9AH. 631AD –	Participation in Battle of Tabouk
9AH. 631AD -	Appointed as Amir-e-Hajj
10AH. 632AD-	Accompanied with Rasool Allah (ﷺ) in Hajj-al-Wida
11AH. 632AD-	Rasool Allah (ﷺ) ordered him to lead the Salat
11AH. 632AD-	Great calamity, Rasool Allah (ﷺ) passed away
11AH. 632AD-	Allegiance for Khilafat and became Khalifa-tul-Rasool

11AH. 632AD-	Departure of Osama bin Zaid's Lashkar
11AH. 632AD-	Jihad against apostates and refusal of Zakat
11AH. 632AD-	Compilation of Quran and putting the name "Mus'haf"
12AH. 633AD-	Success in Jihad against apostates and refusal of Zakat
13AH. 634AD-	Preaching of Islam and victories in Iraq and Iran
13AH. 634AD-	22th Jumadi-ul-Ukhra, Monday according to 22th August 634AD, Syedna Abu Bakr Siddique (RA) passed away

****

Scattered beads

Stop your tongue with suspicious and complaining, happiness will be given

***

(Darood Tanjina

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اَلَيْنَا اْلِا يْمَانَ وَزَيِّنْهُ فِىْ قُلُوْ بِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّ شِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَ اَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

26th Jumadi Al-Awwal 1440, Friday,

February 1, 2019

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam (Hazrat Abu Hanifah ra)
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1
14 - Great Women in Islamic History. V2
15 - Seerat Syedna Amir Muawiyah (RA)
16 – Naqshbandi Family
17- Tasawwuf
18- Stories of Auliya Karam

PUBLICATIONS OF SIKANDER NAQSHBANDI

1 - Biography of The Greatest Prophet (ﷺ)
(According to the Calendar)

2 - Al-Siddique (Syedna Abu Bakr Siddique RA)

3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)

4 - HEARTS - In the light of Quran

5 - What is Soul (Nafs)

6 - Historical Trees of Islam

7 - Hypocrisy

8 - Carelessness and Ignorance

9 - Muslim Protocols

10 - Biographies of Muhadeseen

11 - Biography of Imam-e-Azam (Hazrat Abu Hanifah ra)

12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)

13 - Great Women in Islamic History. V1

14 - Great Women in Islamic History. V2

15 - Seerat Syedna Amir Muawiyah (RA)

16 – Naqshbandi Family

17- Tasawwuf

18- Stories of Auliya Karam

Email: Sikander.naqshbandi@gmail.com

Link: https//archive.org/details/@sikander.naqshbandi